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The Messenger.

Rev T Appel DD
31 Dec 77

"As the Truth is in Jesus."

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Poetry.

WORK.

Lord of the people—Carpenter and King—
My heart is weary, tears are in mine eyes;
My burden to Thy feet I fear to bring,
Thy glory glimmers through its cheap disguise

Servant of servants, elder Brother, see,
I bear Thine image, and I plead Thy cross;
Teach me Thy loving labor's victory—
Teach me all gain for Thee to count but loss.

O! Master Workman, sit by me and show
The pattern Thou wouldst have these fingers weave;
Thou wilt not leave me when the colors glow;
In all my failures make me wisely grieve.

I do not crave for idleness or rest,
Or summer sunshine without wintry storm;
I only pray life's task by Thee be blest,
And o'er my toil to feel Thy bending form.

I seek no guide but duty—mine to Thee,
And for Thy love to all Thy brotherhood;
Jesus! my Star across care's moaning sea,
Thou unseen Presence of my solitude.

O Saviour, evening lengthens o'er the world,
Soon the soft twilight, with its rest, will come;
Each fluttering sail against the mast be furled,
Each weary workman find his longed-for home.

Short time for work! and then my Master's voice,
The shining wages, and My Master's smile;
Creation swelling forth, "Rejoice, rejoice!
Rest, laborer, rest in Paradise awhile."

—*Songs for the People.*

Communications.

For The Messenger.

OUR MISSIONARY POLICY.

Is the Reformed Church willing to adopt another policy, and as far as practicable, revolutionize her system, in the propagation of the Christian faith, by planting, without delay, congregations in New York, Boston, Chicago, St. Louis, and other large cities, in which now she has neither name nor place? Surely, if, as a Church, we have any right to exist—if there is a work for us to do in the interests of Catholic Christianity—then, it is not only a bad policy, to conduct our missionary operations as heretofore, but, in the highest degree a great wrong to the Church, and a dreadful sin as towards the Lord. *Doubtless, for this very reason, there is much that is "weak and sickly" in the Reformed Church, because* we have so flagrantly neglected to do the work the Master expects at our hands.

We are forward, both as ministers and laymen, to speak of the genius and spirit of the Heidelberg Catechism, and of the general theological teachings of the Reformed Church, as specially needed in these times of religious ferment, for the better and more satisfactory statement of Christian truth, and yet, what have we done? What are we doing? What will we do, to give this blessed Catechism and these grand theological truths, an opportunity to utter themselves in the great centres of the world's life, where their leavening agency is so much needed?

As regards what we have done and are doing, the question is readily answered. In the city of Washington, the Capital of the nation, we have a small German congregation, and an English mission but little more than a year old. In New York city not even the beginning of an English Reformed Church. So also in Boston, Chicago, Cincinnati, St. Louis, San Francisco, New Orleans, and others, too many to mention.

How ashamed one feels to have the question asked, How many churches have you in this city? as has been the experience of the writer of these lines, after expatiating largely upon the history of the Reformed Church, as one of the oldest of the Reformation Churches, her Catechism, theology and cultus, to be compelled in shame and confusion of face to answer, none. So great is the contrast between our profession and what we have done and are now doing, that, when confronted with it in the way of a searching question, the most we can say in the way of apology, is, that our fathers adhered so obstinately to the use of the German language in their church service, that we were estopped from utilizing what *material* we had for the planting and building up of English congregations—or that—one of the lamest and most unsatisfactory of reasons—we had or have no *material* in these places. But the simple truth, in plain, blunt words, is, that, as ministers and people, we are destitute of the Christian spirit and enterprize necessary to do the Lord's work—of *the "vim and pluck"* to undertake any great work for the Lord. This to our great shame.

No other Christian people the writer knows of, talk about "material" as we do. Methodists, Presbyterians, Episcopalians, and others, go into a community to work for the Lord, no matter how little Methodist, or Presbyterian, or Episcopal material may be found there. They go in boldly to work for the Master, and succeed, because they do so. It is one of the everlasting laws of the kingdom of God, that they that water others shall themselves be watered.

Are we prepared now to do this heroic work in the name and for the sake of the Lord? Is there earnestness enough in the Synod of the United States, to undertake the planting of an English congregation in the city of New York, outside of its ordinary missionary work? Is the Synod of the Potomac strong enough in the missionary spirit to go to the help of brother Schwartz in Boston, and crown his work with the planting of an English mission in the bosom of his congregation—a consummation he so earnestly desires? The doing of such work as this by the Synods named, would constitute an era in the history of our Church in this country, which would issue in great and glorious things, not for our Zion only, but for the whole Church of our blessed Lord. The writer would not abandon any provincial missionary work already begun, but while doing this, would have the Reformed Church enter upon this higher work, in accordance with the injunction of the Lord—"This ought ye to have done, but not leave the others undone."

S.

Selected.

ABSTRACT OF A BACCALAUREATE SERMON,

Preached by Dr. Thomas G. Apple, at Lancaster, Pa., June 15th.

TEXT: "Let not him that girdeth on his harness boast himself as he that putteth it off."—1 Kings xx. 11.

He that is equipped, however well, for the warfare of life, is not in a position to boast as the one who, having fought the good fight, lays aside the armor of the conflict and rejoices in the victory won. The attention of him who is entering upon the battle is thus directed not to discourage his ambition or weaken his ardor, but only to better prepare him by forewarning him of the difficulties which he is certain to encounter, and in the surmounting of which is the victory. Antagonism is the law of life. Life in every sphere is activity, and wherever there is action, by the law of nature, there is reaction. Motion evokes resistance. Deep down in inorganic life is the prophecy of warfare, and the harmony of the spheres is the resultant of antagonistic forces. The vital principle in the plant breaks through its material environment, and by destruction in the crude forms of matter brings about the variety of beauty in the vegetable kingdom. By a war on the vegetable life animal life is nourished, and in the exercise of a *quasi* will power, through animal instinct and ingenuity, the individual subsists and the race is perpetuated. Man's lordship over all the lower forms of nature implies the power to control it. The warfare of life confronts us in ascending circles, below all of which lies the potency of spiritual life.

I. This is manifested in the struggle for subsistence of the physical being, either in a supply of the mere necessities of the present existence or in a provision for the future. It is astonishing how vastly man's ingenuity is exercised in this behalf, making it appear as though the physical wants were the highest interest, and that the soul was made for the body. In this warfare he is confronted with all the powers of nature; sea, floods and the elements oppose him and are the fields of his conquest. The intense struggle for physical subsistence forms a large portion of human history, whether on an individual or natural scale, and the course of time is strewn with broken fortunes and broken hearts, the wrecks of empires and single lives, that prove how stern is the conflict and that he who girdeth on his armor for the mere physical battle is not to boast as one that has won the triumphs it affords and unharnesseth himself to enjoy them.

II. The warfare in the ethical or moral sphere is the higher conflict that engages man's faculties and for which the physical battle is but the preparation. He eats to live, not lives to eat. This higher life is joined to the spiritual world by the soul. Man's moral being is the actualization of the Good, in the Right, social integration and religion. Man must as an individual, not only live, but he must live according to Right and Love, and the rising from the natural to the moral involves a strife between good and evil. The victory in that warfare consists in the individual building for himself a character, in which the physical is subordinated to the moral. The heroic conquering man is honest, faithful and true. A few words can describe the character of the conflict, but years of struggle and toil can alone determine the conclusion. How many start buoyant and hopeful, boasting in the strength and beauty of their equipment, but how many fail! Indeed all in some measure fail, and the greatest men have realized and admitted some measure of perfection unfulfilled.

The life of the individual becomes joined with social relations. Families engage in the struggle and mount up or go down, as success or failure attends them. States triumph or totter, as they maintain themselves or are overthrown in the shifting scenes of the world's turbulent history. There is but one road to assured permanent success for nations or individuals, but the glamor of a false end and a fictitious measure of success blind both, and there are few, who are ready to sacrifice every consideration to the eternal right, than which there is no other real victory for him to look to, who girdeth on his armor, nor for him to boast of who taketh it off.

In the sphere of man's religious nature is the highest warfare to be experienced. Most psychologists agree that man is body, soul and spirit; and, however they may conjoin the latter two, they universally acknowledge the religious factor in the race; and distinguish morality, as having reference to man's ethical relations with his fellow-man, from religion, which is his relation to God. His religious nature is his aptitude for a relation to the Divine. Victory or defeat in this higher sphere means victory or defeat in all lower circles. We wrestle not against flesh and blood, but with spiritual powers. Many imagine themselves equipped for the battle of life without spiritual weapons, but to all, there comes a time when the insufficiency of wealth, and professional honors, and of all the victories of a lesser battle, is exposed, and all their resources fail to give the satisfaction of a victory that can be boasted of. The religion may be false, but whatever it is, it exerts an influence on all the other forms of warfare, and shipwreck here means the loss of direction everywhere else. Whatever difficulty may be found in a reconciliation of this idea with such lives of Kant and Spinoza, who are esteemed to have recognized only the moral, they will be found to have not been without a religion of some sort. Spinoza expended his greatest exertions on his work on God; Kant made the evidences of the moral, enshrined in the will, the basis of his law, and recommended those nearest to him to find peace in the Church.

The necessity and controlling influence of religion being established, the vital question ensues: Is it a true or false religion? Men often judge harshly of Christianity, because of failings in its adherents. Judge not of them without knowing the extent of their trial and temptation, and the capacity of man to resist it. Notwithstanding these, Christianity remains the greatest power in the world's life manifested in the course of history, no less than felt and proved in the individual experience. Nevertheless the power of the enemy is not to be underestimated nor despised, and the well equipped soldier will only reinforce his strength, by the exercise of that sagacity which bids him count the host whom he advances to meet.

By way of application, said the preacher, to the graduating class, commit yourselves to the ordinances of a Divine government. The existence of such a providence is the fundamental principle of all theistic religions. It is not only righteous, but a living power that has for its end the eternal good of all its subjects, and their only safe course is committal of their lives to its infinite orderings. The freedom of the will is not inconsistent with this plan, though our knowledge of the complicated conditions of life is so limited that we may be utterly unable often to discern the fitness of its operations.

Secondly, commit yourself in the struggle of life to Him who labored in Judea and Galilee, died and arose, and reigns the only true revelation of God; who is, and was, and shall be evermore. It is only in Christ and through His life that man knows God. Faith in revelation is blind except it is faith in Christ. Call no man master on earth; for we have the Master in heaven. Above Socrates, and Confucius, and Mohammed, sitteth and reigneth the one true God, revealed to us through His Son, Jesus Christ, whose service is perfect freedom, whose life points us to the struggle and affords us the means for that victory, of which they can boast, who taketh off the armor in the presence of the Captain on high.—*College Days.*

THE EDUCATION OF PRIVACY.

In these busy, hurried days, when almost life itself depends on a never ceasing industry; amid the strife and quarrels of politics, the competition and turmoil of business, the jealousy and bigotry of professions, the wearing, perplexing cares of every-day life, which man and woman, young and old, rich and poor, cultured and uncultured alike experience, it may seem almost inconsistent to put in a plea for privacy. The common excuse for the neglect of the many seeming duties that are ever pressing their claims upon us, that "we have no time," may surely be urged with even more reason for the neglect of privacy. If we have no time to read, to write letters, to train our children, to help the poor, to fulfill the requirements of citizenship and society, no time for recreation, and hardly enough for needed rest, surely we have no time to be alone. Indeed, it has come to be very generally regarded as a luxury which the average man or woman can scarcely afford, and the indulgence in which is so much drawn off from the social value of the individual. The more important and responsible a man's position in society, the less willing are we to allow him this boon. From the President, whose time and energies are claimed by the whole country, to the family physician who must respond to every petty demand, we grudge each one time for solitude in proportion to their value. They have no right to sit alone in idleness, we say, when others need their services. They belong to society, and not to themselves.

Now all this, while containing one part of truth, entirely ignores another, which is equally important. The physical system demands for its well-being alternations of action and repose, and all attempts to defraud it of the latter invariably impair the former. This law holds good all through human nature. Each faculty can do its best work by similar alternations, and so society needs solitude for its own complete development. The seclusion of a monastery or a dungeon is not more prejudicial in one direction than the hurrying, driving life which admits of no moment of calm meditation, solitary thought or heartfelt aspiration, which is not only food for the inner life, but also the mainspring of all right living. We lose our *being* amid a daze of *doing*.

There are not many words more common upon the lips of Young America than organization. It is printed in capital letters and indelibly impressed upon the infant mind. Small boys and girls have societies, with written codes of laws; students are expected to be active members and officers of various clubs, literary or otherwise; reformers of every kind, wise and unwise, are entangled in the same complex network, and the very suggestion of any evil to be remedied, or good to be advanced, also suggests an organization, with all its attendant complication and publicity. Now all this has its good results. Societies are great civilizers and educators. Wisely conducted they economize labor and concentrate its effects. They teach self-possession in public, fluency in expression, facility in planning, and power in executing. We wish them all success and heartily sanction their influence in strengthening social bonds and promoting social welfare. It is only when they are considered the be-all and end-all of human life, when they absorb all the energies and leave no space or inclination for privacy, and no power to listen to the still small voice within, that we deprecate their influence.

In Schiller's famous play of Wilhelm Tell, when the country is on the verge of a revolution, Stauffacher urges Tell to join a conspiracy against the governor and the party he represents, that they might put down the growing tyranny, and finally rebukes his coldness and seeming lack of loyalty to his country and his friends. Tell replies:

"Tell rescues the lost sheep from yawning gulfs,
Is he a man then to desert his friends?
Yet whatsoe'er you do, spare me from council;
I was not born to ponder and select;
But when your course of action is resolved,
Then call on Tell, you shall not find him fail."

It is good that there are some Stauffachers: it is also good there was a Wilhelm Tell.

Societies, however, are only a small part of society. There is the life of fashion, the struggle for popularity, the turmoil of business, all equally tending, if not controlled, to quench the desire and prevent the possibility of privacy. There is a secret chamber in every heart, a hidden spring, a holy of holies, which no man can enter; but into which, if we ourselves enter not, we are defrauded of our richest treasures and stripped of our highest value. It is the essence of our being, the vital source from which we may draw perpetually for strength, for wisdom, for power. We would emphasize the education arising from privacy, partly because it is so generally overlooked and neglected, and partly because, being a more spiritual agent, it is more subtle in its workings, more delicate and pure in its results. Yet, because it is spiritual, it is none the less real, and because silent it is no less potent, though nothing is more common than to mistake noise for achievement, and a busy bustler for a diligent worker. The great forces of nature perform their part without self-announcement; the grass grows silently, though Edison threatens to make it audible; and, as yet, we have not heard the stars as they spin through space. Let us, then, as we study nature also study human nature, and bow in reverence before the silent power which dwells within, and which reveals itself only to the calm thought, the silent meditation, and the educating influence of privacy.—*Philadelphia Ledger.*

WHICH IS THE OWNER?

The late George Peabody said that he owned his money and would not allow it to own him. In this distinction lies all the difference between freedom and slavery. Where money is master the man is down. We have known some Christian men and women who gave away all or large portions of their annual incomes from certain sources, preferring to be executors of their own wills, and they had the satisfaction of being benefactors. We have also known others who heaped up riches, not knowing who should gather them—whether lawyers, or speculators, or strangers, or heirs unfitted for the proper use of wealth. Which is the more excellent way?

Family Reading.

THE CORN AND THE LILIES.

Said the Corn to the Lilies:
"Press not near my feet,
You are only idlers,
Neither Corn nor Wheat.
Does one earn a living
Just by being sweet?"

Naught answered the Lilies,
Neither yea or nay,
Only they grew sweeter
All the livelong day.
And at last the Teacher
Chanced to come that way.

While His tired disciples
Rested at His feet,
And the proud Corn rustled,
Bidding them to eat,
"Children," said the Teacher,
"The life is more than meat."

"Consider the Lilies,
How beautiful they grow!
Never king had such glory,
Yet no toil they know."
O, happy were the Lilies
That He loved them so.

—*Sunday Afternoon.*

UNEQUAL MARRIAGES.

BY MARGARET E. SANGSTER.

The papers have lately given prominence to three conspicuously unequal marriages, as regarded from the respective social positions of the contracting parties. Three young women of good families have chosen for their husbands, and married on their own responsibility solely, one, a car-driver, the others, each, her father's coachman. What nimbus of glory must have surrounded the heads of these successful charioteers! It is quite safe to say that the romantic girls were beguiled by their undisciplined fancies into looking at these men, not as the commonplace individuals they probably were, but as something grand, strong, brave, and breezily fresh and unconventional. Their ideas, wrought out in hours of ennui, or of reaction from fashionable pleasures, were not to be found in the drawing-room, where the gentlemen were too reticent, too well-educated, and possibly too polite, to compare favorably with the sons of the soil, and the knights of whip and reins. To take their future lives into their own hands, to dare all for love, seemed to them beautiful and heroic.

It is the rule, and not the exception, that clandestine marriages turn out to be abortive attempts at felicity. Generally speaking, young people should avail themselves of the experience and the advice of their parents, before launching out for themselves into a new and solemn sphere of earthly living. With the scorn and the self-reliance of immaturity some young men and women are disposed to ignore the views of fathers and mothers at this critical time. They are right in thinking that they themselves are the persons most nearly concerned, and right, too, in setting love, pure and simple, high above all accidents or circumstances, and all considerations of convenience. But when parents who have been tender and true always, who have toiled and made sacrifices, and sought with patience the best good of their children, see fit, for any cause, to oppose a projected alliance, the children should be very sure that it is love and not mere caprice, nor obstinate self-will, which impels them to go in determined conflict. It would be better for the daughter, at least, to wait in gentleness and patience, and let love be proved by loyalty, and filial obedience have its perfect work, before she places hand and heart in the keeping of one whom her father distrusts. She should be a mature, well-balanced and self-poised woman, over twenty-five years of age, before she decides to go away with her lover, to be married, not having the sanction and the presence of her nearest kindred.

Of course, a young man who marries beneath him, for the sake of a pretty face, a shifting color, a graceful form, or a little foot, any of which have captivated him, is to be pited, when he awakens and discovers how heavy may be the yoke of pink and white tyranny, how tasteless may be the daily bread of uncongenial and unsympathetic intercourse and how lonely may be the heart, which thought to have held a dove, and finds it has snared a butterfly. We do pity him. But we cannot commiserate him, as we do the young girl who has perpetrated an equally fatal blunder. He had all the word before him from which to choose. He wields by natural right a more powerful, farther-reaching scepter than she. Cophetua may woo the beggar maid, and the chances are as ten to one that the beggar maid, wearing royal robes, shall do him honor on the throne she shares. Were the cases reversed, the old homely proverb would be far more likely to be realized, that "you cannot make a silken purse of a sow's ear."

A man is made, and trained, and stamped for life in the mint of home associations before he is twenty-one. A woman, so quick is her receptiveness, so wonderful is her desire to please, so intuitive is her adjustment to novel environments, may be almost entirely remolded after marriage, so the marriage be one of love, and the husband good enough, patient enough and wise enough to conduct the experiment. It is not likely to be a happy or tearless or a very rapid process, and we do not advise any body to attempt it; but, in the crucible of matrimony, woman is far more likely than man to be transmuted to gold from some baser metal. If a woman, whose life should and ought to be mainly spent in her home, makes a mistake with regard to him who is to be the king and lord, the house-bond and support of the home, she is a fit object for the pity of angels and men.

Mothers, you should cultivate more sedulously than you do, the intimacy of your daughters and your daughters' friends. I do not like our too common disintegration of home interests, our separate social affiliations. The parents, and especially the mothers in society, should be acquainted with the young men and young women with whom their children associate. As the girls grow up, the mother should add to her maternal tenderness the winsomeness of an elder friend. Authority should be exchanged for confidence. Many girls would be saved from experiences which occasion them mortification and embarrassment, if they were in the way of telling mother everything, and if mother possessed the diviner's art, of noticing when something was wrong. Do not blindly imagine that your young daughter is perfectly safe because she is absorbed in a book. The book may be a deadly poison, wrapped in the sugar-coating of a pleasant fiction. We need to put higher than ever, in these days of license, the old-fashioned barriers of womanly reserve and modest self-respect. And closer and dearer than ever, around every young girl, should motherhood draw its silver girdle of prudence and prayer.—*Congregationalist.*

"THINK A MINUTE FIRST."

Apropos of the sayings of the little ones, I am reminded of an incident which touched me very much at the time, and may find a responsive chord in the hearts of some who are parents. I was sitting on my porch on a pleasant summer morning, when up runs little Bell, intent on a visit to a playmate across the way. "Papa," she asks, "may I go over and play with Carrie awhile?" and then, as she seemed to discern a dissent in my face, she put her little rosebud lips to mine, and quickly added: "Please don't say no; think a minute first." Was there ever a more charming protest against a hasty and inconsiderate answer? Of course the little girl had her wish. We are perhaps all too ready, thoughtlessly, to deny many of the requests of the little ones,—things that seem trifling to us, but are everything to them. And when their little appeals come, before letting the "no" rise too quickly to our lips, let us think a minute.—*Harper's Magazine.*

TOO LATE FOR USEFULNESS.

Some time since I was called to visit one who was dying. The call itself caused me no little surprise; for I had seen the person a short time previous, in the best of health. She was a light-hearted, rather gay woman with just enough religion to receive the name Christian, and become a member of the church. I wondered, if her end were near, how she would meet it.

I advanced to the bed-side and said: "E—, I am both surprised and sorry to see you in so low a condition."

"Yes; I am low and yet high," she replied in a faint tone, her eyes being meanwhile lifted and resting on me.

I saw at a glance that a change for the better had passed over her soul, and looking down into those eyes through which at intervals an unwonted brightness streamed, I seemed to read it all.

"E—, it appears that you must soon leave us. Are you willing to do so?"

"Willing whenever God is willing."

"You remember how you used to rebel against this same will. You no longer have this feeling?"

"No, it is all gone. Now it is not my will, but Thine, O Lord, be done."

"Then you can fully trust Him?"

"Trust Him! I am ashamed to think that I ever did anything else. Oh, I can trust Him for everything. I yesterday gave into His hands myself, husband and child. I know that He not only *can*, but *will*, do what is best for all."

Turning her head to those about her, she said: "I want you, dear friends, to love Jesus. I want you to serve Jesus. Won't you all do this? I have not done it. Oh, that I had my life to live over again! How different would I try to make it. God gave me many and grand opportunities for doing good, but I neglected them all."

I shall never forget the earnest expression of her countenance as these last words escaped her lips.

Her physical strength being now well-nigh exhausted, I bade her farewell. It proved a long farewell, for she passed away in a few hours, in triumph.

Here was a soul fitted for efficient labor among men. No one can doubt that a Christian with such a religious experience, moving among sinners, would be other than instrumental in great good to them. But this experience came too late for work. The spirit was on the eve of its departure to a world where are no heavy hearts to be lightened, no sorrowing souls to be comforted, no ignorant minds to be instructed, no tempted ones to be warned, no sin-polluted to be cleansed.

Is there not in this narrative a lesson for all? Does it not say to each one: "Seek to enter, in the midst of life, into her death-bed experience, so full of the spirit of prayer, of submission to the divine will, of anxiety for others' salvation, of a sense of God's presence, and of childlike faith, that the *life* may be used of God for the accomplishment of much good in the world, and the dying moments be free from regrets?"—*Congregationalist.*

"THE LOVE OF FLOWERS."

Many people seem to think if you do not pluck the flowers that come in your way it is because you have no especial love for them, in spite of the poet's query—

"Hast thou seen the wild rose and left it on its stem?"

With such persons the love of flowers is generally exemplified by gathering the blossoms as fast as they appear, in arranging them with more or less taste, and adorning their rooms therewith. This done, they feel as if nothing were left undone in the matter, and naturally imagine that she who has no desire to gather and arrange them can possess no appreciation of, is, indeed, quite indifferent to their charms. But if those very individuals would but stop and analyze their own motives and emotions upon the subject they might be a little surprised to find that it is not so much the love of flowers as of something else that actuates them. They know that a taste in that direction indicates a certain native refinement, a poetical nature, and it does not, perhaps, occur to them to ask themselves how often they bestow a glance or thought upon their bouquets after they are once fairly set to rights, or with what higher ideas they may be inspired by the contemplation of their perfection and harmony. The love of gathering and displaying flowers does not, therefore, necessarily include love of them for themselves alone, as some are in danger of believing. One who is truly fond of them may be given to this special act, or may not; but if

"Our heart with pleasure fills,
And dances with the daffodils;"

when—

"They flash upon the inward eye,
Which is the bliss of solitude;"

if—

"The meanest flower that grows can give
Thoughts that do often lie too deep for tears;"—

if we devote time and thought to them, count it not labor lost to cherish them in season and out of season; if we are content to watch and wait; if we thrill with pleasure at the first hint of a blossom, find a real delight in their society and a true inspiration in their beauty and a sincere interest in their habits, if we regard the gay and exotic plants that represent a money value with no greater favor than we accord to the cheap and common jewels of the highway and hedge—the "speedwell's darling blue," the daisies, "those pearled arcturi of the earth," the little stars of the houstonia, the familiar fringes of the dandelion and the thistle,—there can be small doubt but that the love of flowers is something *inherent*, not ingrafted, in our nature.—*Harper's Bazar.*

POLITENESS TO CHILDREN.

Scores of times a day, a child is told, in a short, authoritative way, to do or not to do such little things as we ask at the hands of elder people, as favors, graciously, and with deference to their choice. "Would you be so kind as to close that window?" "May I trouble you for that cricket?" "If you may be as comfortable in this chair as in that I would like to change places with you." "Oh, excuse me, but your head is between me and the light; could you see as well if you moved a little?" "Would it hinder you too long if you stopped at the store for me? I would be very much obliged to you if you would." "Pray do not let me crowd you," etc. In most people's speech, we find as synonyms for these polite phrases: "Shut the window down, this minute." "Bring me that cricket." "I want that chair—get up; you can sit in this." "Don't you see that you are right in my light? Move along." "I want you to leave off playing and go right down to the store for me." "Don't crowd so. Can't you see that there is not room enough for two people here?" and so on.

On the other hand, let a child ask for anything without saying "please," receive anything without saying "thank you," sit still in the most comfortable seat without offering to give it up, or press its own preference for a particular book, chair or apple, to the inconvenience of an elder, and what an outcry we have: "Such rudeness!" "Such an ill-mannered child!" "His parents must have neglected him strangely." Not at all; they have been telling him a great many times every day not to do these precise things which you dislike. But they themselves have been all the while doing these very things to him.

SLACK A LITTLE.

Slack a little! Slack a little,
Darling wife!
Why such breathless haste and hurry
All thy life?
Slack the vigor of thy striving;
Ere too late.
Tell those monsters, Care and Labor,
Just to wait.

Slack a little! Slack a little,
Busy hand!
Slack thy rubbing and thy scrubbing:
Drop the sand.
Minister thy blessings slowly,
And the longer
Bind love's thousand precious tendrils
All the stronger.

Slack a little! Slack a little,
Weary feet!
'Tis a thorny road ye're treading,
Death to greet.
Slack your quick and fearless stepping,
Spare your strength;
Ye the golden streets of heaven
Shall tread at length.

Slack a little! Slack a little,
Precious heart!
Slack the fever of thy throbbing
Lest we part.
Thrill not thus with every sorrow,
Anxious ever.
Trembling like an angel lyre
Forever
Strung for high and holy pleasures,
Slack thy sorrow:
Heaven may wake those rapturous measures
Perhaps to-morrow.

Slack a little, Time—how fleeting!—
Slack thy wing.
To my heart's long cherished treasure
Let me cling.
Go to Mirth, and from his chalice
Take thy pleasure.
Pilfer Wealth, and from his palace
Take his treasure.
Why such haste my night to bring?
Slack, oh Time, thy scythe and wing.

Slack a little! Slack a little,
Death, oh Death!
Vain thy strife and panting haste,
All out of breath.
See! she fears not thy approaching,
Thou hast no sting.
Clasp her! in thy cold embracing
She will sing.
Slack, oh Death! How sure thy loss!
Thou wast conquered on the cross.

—*Christian Union*

MOVED BY SONG.

The simple melody of sacred song has obtained victories that the finest eloquence could not have won, for it is often the only key to hardened hearts.

In one of the hospitals of Edinburgh lay a wounded Scottish soldier. The surgeons had done all they could for him. He had been told that he must die. He had a contempt for death, and prided himself on his fearlessness in facing it.

A rough and wicked life, with none but evil associates, had blunted his sensibilities, and made profanity and scorn his second nature. To hear him speak, one would have thought he had no piously-nurtured childhood to remember, and that he had never looked upon religion but to despise it. But it was not so.

A noble and gentle-hearted man came to see the dying soldier. He addressed him with kind inquiries, talked to him tenderly of the life beyond death, and offered spiritual counsel. But the sick man paid him no attention or respect. He bluntly told him that he did not want any religious conversation.

"You will let me pray with you, will you not?" said the man, at length. "No; I know how to die without the help of religion." And he turned his face to the wall.

Further conversation could do no good, and the man did not attempt it. But he was not discouraged. After a moment's silence he began to sing the old hymn, so familiar and so dear to every congregation in Scotland:

"O mother dear, Jerusalem,
When shall I come to thee?"

He had a pleasant voice, and the words and melody were sweet and touching as he sung them. Pretty soon the soldier turned his face again. But its hardened expression was all gone.

"Who taught you that?" he asked, when the hymn was done.

"My mother."

"So did mine. I learned it of her when I was a child, and I used to sing it with her." And there were tears in the man's eyes.

The ice was thawed away. It was easy to talk with him now. The words of Jesus entered in where the hymn had opened the door. Weeping, and with a hungry heart, he listened to the Christian's thoughts of death, and in his last moments turned to his mother's God and the sinner's Friend.

HOME LIFE.

It was a precious characteristic of the olden times that the father was almost always to be found at home. He abode in the circle of his family, and was a priest of God in the same. During the day he pursued his calling, and at evening was found among his own. There he exercised his priesthood. He brought up his children in the fear of the Lord.

But where now are the fathers in the evening? We certainly can find always one family in four, in which the father spends his evening away from home. He must spend some hours away from home; the quiet circle is not lively and diversified enough; he must be in society. More we will not say. But we will not conceal the fact that the father thereby deprives his family of their best friend, and the home of its orderly discipline. For if the father thus go out, then will the half or full-grown sons and daughter, and the mother also. At last every one will go his own way.—*Ahlfeld.*

SHOULD DO MORE THAN OTHERS.

We have better affections and desires, higher objects and aims, and brighter hopes and expectations, than worldlings. We expect more when the Lord comes. They strive for a corruptible crown, but we for an incorruptible. Under such circumstances we can and ought to do more than others.

Bible study at home with the parents is worth more than all the Sunday-schools; but the holiest of holies is where the mother takes her boys up stairs and talks and prays with them.—*Dr. Vincent.*

Useful Hints and Recipes.

Moldy bread and moldy cheese are poisonous.

Salt fish are quickest and best freshened by soaking in sour milk.

BREAKFAST DISH.—Chop cold steak very fine; cook it in a very little water; add a few tablespoonfuls of cream; thicken and season with butter, pepper and salt; pour over slices of nicely-browned toast.

SUGAR.—As a matter of economy, use white rather than brown sugar, as it contains a greater amount of saccharine matter. Another reason is that the refining process relieves it of a little insect which is very like the itch insect, and which is in all brown sugar. All common candies are made from brown sugar.

JAM TURNOVERS.—Roll out some short paste about one-eighth of an inch thick, cut it in pieces about four inches in length, and between two and three inches in breadth; lay on each a little apple jam, or any other preserved fruit, without syrup; turn the edges over, wetting them as little as possible with water; press them lightly together, and also the ends, lay them on tins and bake in a moderately hot oven. Ice them very perfectly and return them to the oven for a few minutes, or set them in a Dutch or American oven before the fire.

WINTER GERANIUMS.—Geraniums that are expected to bloom in winter must have a season of rest during the summer. Keep the plants in pots out-of-doors, under the shade of some tree, till September, and water sparingly. In the beginning of September shake the soil from the roots, replant them in rich sandy loam, and bring them forward to the sun and air. Place them in a sunny window, in-doors, when there is danger of frost, and when they begin to grow give them an occasional watering with liquid manure. They need plenty of sun and air and comparatively low temperature. In a hot room they will not do well.—*N. Y. Observer.*

Miscellaneous.

AFTER DARK.

When twilight gathers in her sheaves,
And wheeling swallows skim the flume,
The plowman, turning homeward, leaves
His plow mid-furrow in the broom,
And through the melancholy eves
The orange drops its milk-white bloom.

The old delights that go and come
Through sorrow, in the falling dew,
Like waves that wore a wreath of foam
The darker that the waters grew,
Flow round my solitary home
At evening, when the stars are few.

So, sad and sweet as bridal tears
For broken homes, to see withdraw
The child we love, have gone the years
We climbed the frosty hills, and saw
Descend on all the frozen meres
The sunlight breaking through the thaw.

Like one who in the driving snow,
When all the untrodden paths are dim,
Hears far-off voices, faint and low,
Across the woodland calling him,
I hear the loved of long ago
Singing among the seraphim.

And as the soft, dissembling light
Falls, shadowing into dusky red,
I think how beautiful the night
With gathering stars is overspread,
Like seeds of many an old delight
Through sheaves of sorrow harvested.

—*Harper's Monthly.*

CLOCKS.

Nothing is more important to us in our daily walk and conversation, at home or abroad, by the land or the sea—nothing so requisite to our well-being as the record of passing moments upon the dial plate. And yet there is nothing perhaps, to which we give so little thought as how these time-tellers came about, and by what gradual gradations they attained their present marvelous perfection. The whole subject of the measurement of time is full of interest and one well worthy of our attention.

The first peoples who seem to have made a regular partition of the day were Assyrians, who at a very remote date had in use a water clock, as we are informed by Persian chroniclers, who speak of its use at Nineveh, during the rule of Phul, or, as he is better known, Sardanapalus II., the first King of the Second Empire of Assyria. This seems to have been simply a cylindrical vessel of brass, containing several measures of water. In one of the walls of this there was a small hole, through which the fluid trickled slowly, in such a way that the vessel was emptied within a given time five or six times a day. The royal residence of Phul and each of the principal districts owned one of these water clocks, which are the first recorded time markers of which we have any knowledge. They were all filled simultaneously at a signal from a watch tower of lofty dimensions, where a watchman was stationed to announce the first appearance of the sun above the horizon. All day a relay of watchmen, themselves under the strictest surveillance, were on duty to refill the tanks as quickly as they were emptied. To each of these time measuring stations there was attached a full corps of criers, who, each time the clocks were refilled, ran crying through the streets that such was the fact.

By this means a measurably correct idea was obtained of how the day was passing. The intervals between the filling and emptying were called "watches," and were about two and a half hours in duration. The difficulty which must have arisen in making hand vessels of exact size, capable of holding precisely the same quantity: of making the perforation exact in every case, and of supplying each with the same quantity of water, possessing the same density—all must have resulted in a very irregular and unequal method of marking time. Yet, during several centuries, the Clepsydra or water clock was used in this most unformed and primitive state; and it was only displaced in part by the advent of the sun dial, an improvement of the old methods, brought from Alexandria.

About the same time, an Egyptian, from Memphis, provided for the Clepsydra a dial and an index. The last turned on a pivot and communicated with a cord to which was attached a cork float. As the water trickled through, the float fell with it, and the cord, whose tension was slowly increased by the gradual decrease of the water, caused the index to turn gently, something as does in our day the second hand upon an imperfectly constructed watch dial. Theoretically it was a decided improvement on the old manner; practically, however, it was very defective; the old difficulty of obtaining clocks to move together in regular exactness, which had been the trouble hitherto, with the less complex water arrangement, was of course rendered additionally difficult because of the index, cord and float. In order to obtain a simultaneous movement the cords in the various clocks would have had to have been precisely the same length and thickness, the index hands of exactly the same size and to turn upon pinions of equal height and circumference, and, beside the perfectly harmonious working of the float and cord, the cord and index must have been almost unattainable, since any slight obstruction, such as rust, dust or thickened water, would of necessity retard the action and prevent the accurate movement of the pointer, thereby lessening the working of the float and cord.

Spite of these objections the invention was of vast moment, as it opened the way for more important improvements in the perfecting of the movements of the Clepsydra by a series of mechanism, consisting of small wheels, which gradually came into use, worked on the same principle as that of the water mills of our own day, which, by the addition of a second dial index, helped the single "watches" to a division into smaller parts.

This brought the use and improvement of the watch-clock down to 250 B. C., and Egypt, which was the great clock mart of the (then) world, exported the instruments thus improved at fabulous prices to the various lands of the East.

When Pompey made his famous march to the gates of Rome as the victor of Tigranes and Mithridates, B. C., 62, one of the most highly esteemed trophies brought among the treasures of the King of Pontus was a Clepsydra which, according to the method of keeping time in Rome, showed the hours and minutes. The cylinder or water holder was of gold, as was also the dial plates, the hands of rubies, and each figure of the twenty-four was cut out of a sapphire. The clock was of monstrous size, for the cylinder needed replenishing but once during the day.

When Pompey caused the precious trophy to be exhibited in the forum of the Capitol a strong guard was posted to protect it from the eager curiosity of the Romans, who thronged around it to witness its working for the first time.

But, with the downfall of Rome came an utter suspension of all improvements in arts or sciences, and all great advances in any shape which looked toward raising the standard of intelligence sunk into utter oblivion. With the rushing upon Southern Europe of the Northern hordes every high or lofty conception was hurried out of sight. A record of hours and minutes was something of which those warlike souls took no heed. No water clocks or sun dials told the rapid march of time for them. The times for their various feeding bouts or religious sacrifices were all that marked the division of their days. And yet even for these something was needed. Therefore, at day dawn, when the chief of a tribe shook himself loose from the arms of sleep and aroused his mighty limbs from the couch of skins, a slave seated at the entrance of his tent holding before him two helmets, one empty, the other filled with pebbles, dropped them one after the other in a measured, unvarying movement from one receptacle to the other. When he was through another took his place, and thus on and on the live-long day, until night spread its sable mantle over the earth, was time marked by the pebbles, dropped one at a time from one helmet into the other, at, as has been estimated from the size of the helmet and the stones used to fill them, an average period of two hours each. From this it is judged that the Teutons, like the Assyrians, divided their day into six watches. When the helmet was emptied the fact was announced by striking with a sword upon the shield hung at the door of the warrior chief, which resounded throughout the entire encampment, marking the time for the worship of the gods or of the various meals.

Also in agricultural districts, where farm work was the chief employment, the time was marked by the number of furrows plowed during the day. Later on, while chronometery was still in a most primitive state, in the monasteries of Western Europe, the first of which was established in the year A. D. 523 by St. Benedict, the monks reckoned time by the number of prayers they could recite, which was the origin of the rosary—so many *Paters* and so many Hail Marys being on each cord, the orthodox number being thirty-three, one for each year of our Lord's earthly life, and the entire number of prayers to be said on them taking an hour and one half, the termination being marked for each separate vigil by a stroke of the chapel bell.

After the fall of the Roman Empire, for over a century all idea of distinguishing hours and minutes disappeared in Western Europe, and only in the Oriental lands was the knowledge of the methods once in vogue dimly understood. Haroun-al-Raschid, the famous Caliph of Bagdad, sent to Charlemagne (807) a magnificent Clepsydra as a token of amity, which, however, was more admired as an ornament than used as a suggester of like methods by the French, as it is not until the reign of Philip I., in the eleventh century, that we have any mention of the use of water clocks. This may partly, however, be accounted for by the invention during the reign of Pepin of what was called a sand clock, which was evidently thought a much simpler method of marking the flight of time.

Lautprand, a monk of Chartres, having already discovered the lost art of glass manufacture, invented that of the sand clock. The two pear-shaped glasses, joined by a narrow neck, which we know to-day as an hour-glass, was his invention, and the gradual slipping of the sand from the one into the other, the manner then, as now, of making known that another hour was buried in the past.

The Emperor Charlemagne, on the reception of the gift of Haroun-al-Raschid, had made a monster sand-clock, upon which the hours were marked by thin, red lines. This was perhaps the first distinctive hour-glass; it needing to be reversed but once in twelve hours, the hours being marked by the lines of color.

In England, in Alfred's reign, 900 A. D., we all remember the method by which he marked off his days—so many for study, so many for cares of State, so many for religious duties, so many for eating and sleep—by means of variously-colored candles. It was not until the crusades of Richard Cœur de Leon that he introduced, upon his return, the hour-glass into the realm of Britain, and also the first water clock, just then coming into use in France.

For two centuries these continued the satisfactory modes by which folks told off their works and ways, until in the reign of Charles V., of France, 1374, Henry Vick, by birth an Arabian, invented the clock with a strike, as we know it to-day. The one he made was of massive proportions, weighing fifteen hundred pounds. Froissart gives an account of this clock with great minuteness. It was put in the round tower of the royal palace, now known as the Palais de Justice, and for years drew a curious crowd to watch its movements. Vick received for its invention a life pension of 300 crowns and a title of nobility, he being the first artisan so distinguished within the French realm. From this time on, huge clocks in public places were in vogue all over Europe, but it was at a much later period, not, indeed, until the sixteenth century, that house clocks were known.

In 1518 Julius de Medici, afterward Pope Clement VII., sent as a present to Francis of France a small house clock, made in Florence, for his palace in Paris. Later, in the same century, Purbac used the horology in making astronomical calculations. Sixty years after Tycho Brahe, the instructor of the great Kepler, himself famous for having had his nose bitten off by a rival astronomer, set up a clock of great magnificence in his splendid observatory at Uraniberg, which was the first clock that indicated with precision the minutes and seconds. Watches, or, as they were termed, "pocket clocks," were used about the same time. Peter Hele, of Nuremberg, is accredited as the inventor, and they were named the "Nuremberg egg," the first one mentioned being made in the year 1490, two years before Columbus discovered America.

The "Nuremberg eggs" were clumsy and much like a potato in shape. It was nearly two hundred years after that Graham, a Scotchman, made the improved cylindric form known to us. The latest, and perhaps the most important, step taken in the science of chronometers is that of Christian Huyghens van Zuylichem, a Hollander, who carried out the conception of the immortal Galileo in employing the pendulum. Huyghens, after many experiments, sent to the States General of Holland, in the year 1657, a full description of a clock founded upon the theory advanced by Galileo, that a pendulum would be the best motive regulator of the whole clock mechanism, an invention regarded as the most momentous ever exhibited as an admirable and at the same time simple piece of mechanical skill.

Spring watches, the contribution to the world of an English scientist named Hook, appeared in 1658. About twenty years later a man in Amsterdam made the first repeating watch, since which improvement nothing important occurred in timekeepers' history, until within our own century we have the chronometer and the second-hand watch with stopper.

Nothing now remains to record of the manner by which, little by little, from the simplest methods of the Eocene period of the world's story, the history of horology has grown to its present perfection. But columns might be written of the vast improvements in these later days, especially in the wonderful manner in which the American watches are steadily usurping the place, even in European markets, of the old and well-known standard timekeepers of especially Swiss and French manufacturing.—*The Record.*

Selections.

Let pleasure be ever so innocent, the excess is always criminal.—*St. Evremond.*

How can we expect a harvest of thought who have not had a seed-time of character?—*Thoreau.*

From indolence, despondency and indiscretion may I specially be preserved.—*John Quincy Adams.*

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction, or a continual reproof.—*Hinton.*

In the wilderness of sorrow, temptation and care, Jesus often goes forth to meet and converse with His people; and when He meets with them there He speaks to their hearts.

A very rich man said: "I worked like a slave till I was forty to make my fortune, and I've been watching it like a detective ever since, for my lodging, food and clothes."

A falsehood is not less false because a thousand voices shout it; it is only the more dangerous, and should encounter more active and strenuous resistance.—*Senator Bayard.*

As weeds grow fastest in fat soil, so our corruptions grow and thrive most when our natural state is most prosperous. Therefore God's love and care of us constrain Him sometimes to use severe discipline, and to cut us short in our temporal enjoyment.

Be comforted wherever you are, my friend, whose appointed lot in this toiling human hive seems to be shut away from the multitude. From the invalid's couch, from the nursery or the kitchen, if duty keeps you there, you may be, as truly as elsewhere, a worker with God.

The self questioning, humble-minded matron who thinks that she is not so much as known beyond her own hearth, is often a comfort and source of strength to others who have taken notice of her consistency, and rested upon her straightforward, unerring perceptions of right.

If we have really received the Holy Ghost, we shall know it by a meek and child-like spirit. What we all want is a conversion from pride to humility; from high thoughts of ourselves to low thoughts of ourselves; from self-conceit to self-abasement; from the mind of the Pharisee to the mind of the Publican. These are the conversions that are wrought by the Holy Ghost.—*Rev. Canon Ryle.*

They pray the best who pray and watch;
They watch the best who watch and pray;
They hear Christ's fingers on the latch,
Whether He comes by night or day.
Whether they guard the gates and watch,
Or patient, toil and pray and wait,
They hear His fingers on the latch,
Whether He early comes or late.

Science and Art.

Many water-color drawings and sketches by Turner have been placed in a room devoted to their permanent exhibition at the London National Gallery.

The paintings of Eugene Delacroix in the Salle du Trone at the Palais Bourbon have just been photographed by electric light. The figures on the ceiling, representing Justice, War, Manufactures, and Agriculture, are mostly so situate with regard to light that no good photograph of them had hitherto been obtained.

An exhibition of pictures, cartoons and drawings by Raphael will be held during the months of August and September next at Dresden. Where original works are not obtainable copies will be acceptable, and are likely to be in the majority, few collectors caring to lend their Raphaels.

The ancient chapel of St. Etheldreda, once belonging to the palace of the Bishops of Ely in Hatton Garden, London, has been purchased by the Catholics, carefully restored on the ancient lines and rededicated by Cardinal Manning, who performed the first mass celebrated within its walls in three centuries. This is the first of the old buildings of the pre-Reformation Church which has reverted to the Roman Catholics.

BABYLONIAN LITERATURE.—Some lectures on the literature of Babylonia by the Rev. A. H. Sayce, have first been printed in London, and furnish much fresh information on this little understood subject. Every great city of Babylonia had at least one library, but of the contents not much is yet known; nor will much be learned until excavations bring the remains of the libraries to light. Almost all that is known of ancient Babylonia and Assyria, was derived, says Mr. Sayce, from the contents of a single Assyrian library at Nineveh, two-thirds of which is now in the British Museum. That library was founded by Sardanapalus, the son of Esarhaddon, who was distinguished among kings for his patronage of learning. Some of the earlier libraries of the country were merged into this one, and scribes were employed to copy and re-edit the old Chaldean literature, so that a new text became the most valuable present a Babylonian city could send to Nineveh, and it was prized with about the same ardor as a classical manuscript in the time of the Renaissance. A large part of the literature of Assyria was derived from Babylonia, from which it was reasoned that the Assyrians were not a literary people, but a nation of warriors and legislators, like the Romans after them. Their literature had its inspiration from Babylonia, just as the Roman had its from Greece. The libraries of Assyrian cities were founded in imitation of those in Babylonia, and such art and learning as they possessed came originally from their southern neighbors.

Personal.

Bishop Colenso is still engaged with the Pentateuch, and is gradually eliminating the contents thereof. In his last volume he announces himself as very certain that in the original writings of Moses "there were no Ten Commandments." They are an "interpolation" by a later hand.

Leo XIII. is said by the Rome correspondent of the *Catholic Standard* to have a passion for severe study. Study is his recreation. He has provided for scholastic tournaments every year. He himself presided recently at a tournament with intense pleasure, and distributed the prizes.

The Turkish Sultan is an enthusiastic musician. He is said to have taken a great fancy to Baron Ring, one of the members of the Eastern Roumelian Commission, also a musician. The two gentlemen spend many hours together in the peaceful pastime of playing duets on the piano.

Mr. Spurgeon, says the London *News*, has been gifted by nature with a voice distinctly audible at the edge of a crowd of 10,000 persons in the open air, and his perfect mastery of his own language is never marred and spoiled, as the far inferior style of many highly-educated people is apt nowadays to be, by the unseasonable intrusion of foreign idioms. But beyond and above all these advantages he has the indefinable power of so saying what he wishes to say as to make it both immediately intelligible and permanently impressive to all who hear him.

Mr. Tennyson had his pen portrait taken the other day by somebody who met him walking in a London park. This is it: "He looked tall, somewhat stout, round-shouldered, and he walked with a stick, as though the gout were hanging about his legs or feet. He had a long beard which almost buried his face, and wore a pair of large, round, Chinese-looking spectacles. He had on a very broad-brimmed, weather-worn felt hat, dark trousers, gaiters, several undercoats or jackets, covered over all by a thin, shabby-looking, red tweed dust-coat, buttoned very tightly, as though it were much too small for him. Dangling outside, from what should have been a clean white shirt front, was a pair of large, gold-rimmed nose-spectacles. He was one of the oddest-looking creatures I have ever seen out of a Mormon meeting."—*Christian Union.*

Books and Periodicals.

AROUND THE WORLD WITH GENERAL GRANT. By John Russell Young. New York. Subscription Department of the American News Company. Branch Office, 907 Arch Street, Philadelphia. Sold only by subscription. Complete in twenty parts; price 50 cents for each part.

The first four parts of this truly magnificent work were noticed in favorable terms in a previous number of our paper. We have now before us parts five and six. Part five is taken up with the Nile region, one of the most picturesque sections of the world, fraught also with the deepest historical interest. The illustrations, executed in the best style of the art, are numerous, and relate to scenery highly interesting and attractive. Part six opens with The Holy Land, a region consecrated in the affections of the whole Christian world. Every thing relating to it is necessarily invested with the deepest possible interest. To this are added notices of Constantinople and Athens; Rome, Florence, Venice and Milan. The part closes with the opening pages of the chapter relating to Holland. The same fullness and excellence of illustration continue to pervade this part, which distinguish the preceding issues.

The work has many things to commend it to general public favor. It treats of places and topics of the deepest possible interest. The salient points noticed are well chosen, and they are presented in that truly pleasing, graphic, terse, and yet comprehensive style, for which the author is distinguished. A vast amount of valuable, as well as interesting information, is imparted by its pages. The work is also executed in the best style of the printing art, and the illustrations are evidently the product of a master hand. When completed and bound in handsome style, as it deserves to be, it will richly adorn a parlor table, and afford instruction and pleasure to all who may peruse and examine its beautiful pages. We feel no hesitation in commending the work to all who may be inclined to purchase it. F.

LITTELL'S LIVING AGE, No. 1830, July 26, 1879. CONTENTS:—The Talmud, *Church Quarterly Review;* A Doubting Heart, *Advance Sheets;* Malta, *Fortnightly Review;* The Bride's Pass, *Advance Sheets;* Food and Feeding, *Nineteenth Century;* Patronized by Royalty, *Mayfair.* POETRY:—Grasses, On Low Levels, The Fountains of Love, At Sea, In All Labor there is Profit. Published every Saturday by Littell & Co., Boston.

THE MIDSUMMER HOLIDAY SCRIBNER. Since the publication of the first "Midsummer Number" in 1876, *Scribner* for August, prepared with special reference to summer reading, has become the literary feature of the summer. The sales of the magazine have increased to such an extent during the past eight months that the publishers are warranted in printing a first edition of 100,000 copies of the issue for August, 1879. It is thought that this number compares favorably, if it does not excel all previous Holiday issues, one of which was pronounced by the *Boston Transcript*, "THE FINEST EXAMPLE OF PERIODICAL LITERATURE EVER PUT FORTH." Some of the specialties of the August number are: "Whistler in Painting and Etching," *with ten engravings of his pictures;* A brilliant article, affording in its cuts an opportunity for some of Mr. Cole's finest work; the opening chapters of a Serial Story, by Henry James, Jr., in the international school which has proved so popular in "Daisy Miller," etc., to continue six months; A portrait of Whittier, accompanied by an essay on his literary work, by R. H. STODDARD, and illustrated with views of the poet's home; A long poem by Dr. Holland, with two by Bayard Taylor, and shorter poems by Mary Mapes Dodge, Celia Thaxter and others. Other richly illustrated articles are, "A Peep into Antwerp and Holland," Field and Forest Insects," with the wonderful pictures engraved by HENRY MARSH, "The Cook of the Confederate Army," etc. Short Stories and Sketches, by CHARLES DUDLEY WARNER ("Out of the World"—a Shaker story), FRANK R. STOCKTON, ("Our Archery Club"), NOAH BROOKS, ("Lincoln's Imagination") MARY HALLOCK FOOTE, ("The Cascarone Ball"), and others. Price of this number (160 pages), 35 cents. For sale by all booksellers and News-dealers.

ST. NICHOLAS FOR AUGUST has seventy-two pages—eight more than usual—with contents adapting it for children's summer reading.

It opens with a long poem, by Celia Thaxter, based on an actual incident in which the present Emperor of Germany and two small peasant children bore equally honorable parts: the illustration, by Frederick Dielman, is a fine large one, and is the frontispiece of the number. Next comes "A Mississippi Chowder," a brisk account of a fishing frolic, with two striking pictures. After that is "The Baby's Morning," the history of an escaped baby's pranks in a meadow—with five charming illustrations by Addie Ledyard; and then there is an illustrated description of the wonderful aquarium at Brighton, England, with its finny treasures.

Lawn Tennis, the new and fashionable ball and racquet game, is plainly and fully described, by type and diagram and pictures. "Hercules Jack," which follows, is a funny story of a plump but unlucky boy who tried to imitate Hercules; the fun is enhanced by seven most comical pictures by Mr. Hopkins.

"Nan, the Newsboy's" story is told; and his portrait and those of his two chief helpers are given, together with pictures and anecdotes of stirring episodes in Nan's extraordinary career of life-saving. A Fish Fairy-tale comes next, telling what its hero found, risked, braved and endured "Behind the Water-fall," the picture showing the boy in the act of galloping on pony-back through the solid curtain of falling water.

Then we have a short illustrated account of the most interesting occurrences in the child-life of Goethe, followed by nine pages of concentrated delights for the Very Little Folk for "Jack-in-the-Pulpit's" devoted congregation, for the admirers and emulators of the "Young Contributors," for the correspondents of the "Letter-Box," and for the solvers and propounders of the mysteries of the "Riddle-Box."

The Messenger.

REV. P. S. DAVIS. D. D, EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JULY 30, 1879.

THE TESTIMONY OF MEN.

Thomas Hughes, the genial author of "School Days at Rugby" and other works, has recently written for the *Contemporary Review*, an article on "Franklin's Religious Belief." It is an interesting paper, held up in certain lights, because it gives some authoritative statements which have not hitherto been presented to the public; and it is worthy of consideration, moreover, because the testimony of the "American philosopher" is looked upon as having an important bearing upon the truth of Christianity. The case, therefore, may be regarded as representative, and it affords occasion for remark upon the question, whether the evidence of the man, who first caught the electric spark, is of great account if thrown in the scale for or against the Almighty?

The article to which we refer is a defense of Franklin, the prejudice against whom "on religious grounds is more intelligible, but quite unreasonable. He was suspected of being a free thinker, and was professedly a philosopher and man of science; he was a friend of Tom Paine and other dreadful persons; he had actually published *An Abridgement of the Church Prayer book*, dedicated 'to the serious and discerning,' by the use of which he had the audacity to suppose, that religion would be furthered, unanimity increased, and a more frequent attendance on the worship of God secured. Any one of these charges was sufficient to ruin a man's religious reputation in respectable England of the last generation, but it is high time that amends were made in these days."

"Let us," says Mr. Hughes, "glance at the real facts. As a boy, Franklin had the disease which all thoughtful boys have to pass through, and puzzled himself with speculations as to the attributes of God and the existence of evil, which landed him in the conclusion that nothing could possibly be wrong in the world, and that vice and virtue were empty distinctions. These views he published at the mature age of nineteen, but became disgusted with them almost immediately, and abandoned metaphysics for other more satisfactory studies. Living in the eighteenth century, when happiness was held to be 'our being's end and aim,' he seems to have now conformed to that popular belief; but as he came also to the conclusion, that 'the felicity of life' was to be attained through 'truth, sincerity, and integrity in dealings between man and man,' and acted up to his conclusion, no great objection from a moral or religious standpoint can be taken to this stage of his development. At the age of twenty-two he composed a little liturgy for his own use, which he fell back on when the sermons of the minister of the only Presbyterian Church in Philadelphia had driven him from attendance at chapel. He did not, however, long remain unattached, and, after his marriage, joined the Church of England, in which he remained till the end of his life. What his sentiments were in middle life may be gathered from his advice to his daughter, on the eve of his third departure for England: 'Go constantly to church, whoever preaches. The act of devotion in the Common Prayer-book is your principal business there, and if properly attended to will do more towards amending the heart than sermons. * * * I do not mean you should despise sermons, even of the preachers you dislike; for the discourse is often much better than the man, as sweet and clear waters come through very dirty earth. I am the more particular on this head, as you seemed to express some inclination to leave our Church, which I would not have you do.' As an old man of eighty, he reminded his colleagues of the National Convention (in moving unsuccessfully that there should be daily prayers before business) how in the beginning of the contest with Britain 'we had daily prayers in this room. * * * Do we imagine we no longer need assistance? I have lived now a long time, and the longer I live the more convincing proofs I see of this truth, that God rules in the affairs of men.'"

In later years, it appears that Franklin, then aged eighty-four, in answer to a letter of President Yates, of Yale College, gave his *creed*, which affirmed his faith in the one God—Creator of the universe, whose worship was obligatory, and whose service consisted in doing good to others. He thus expressed his opinion on what he regarded as "fundamentals," leaving the person and work of Christ out, however, except to say that His "system of morals" was the best the world is ever likely to see, though it had been much corrupted. As to the *question* of the divinity of Christ, he would not dogmatize, "having never studied it, and thinking it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble." To another friend he speaks with cheerful courage of death, "which I shall submit to with less regret as, having seen during a long life a good deal of this world, I feel a growing curiosity to be acquainted with some other, and can cheerfully, with filial confidence, resign my spirit to the conduct of that great and good Parent of mankind who has so graciously protected and prospered me from my birth to the present hour."

This may be taken in two ways. It may be regarded as waiting for the greater manifestation of Christ to confirm previous *faith* as Paul waited for it; or be looked upon as holding the matter in abeyance until human *reason* was satisfied in the light of future revelations.

The latter seems to have been the idea of Franklin. Much that he says in the extracts quoted above, relieve him from the charges often made against him, but in the matter of faith in Christ, as presented to us for acceptance in the Bible, his testimony was far from satisfactory. No doubt, much of this was due to the inductive philosophy, which, however important in its way, led men to think, in his day, that the claims of Christ depended upon whether they could be sustained by human arguments deduced from half-hidden facts and phenomena in the world of nature.

How vain and futile all that is! How wonderfully it stands out against the fact that when the world by its wisdom knew not God, He in His wisdom revealed Himself to man as an object of faith. Faith, of course, has knowledge for its contents, but it is the knowledge which has been discovered to man when his best efforts to find out the Almighty have failed. With that faith all men must begin, for no man, by the power of his intellect, could ever grasp the higher mysteries of our holy Christianity, and the religion of Jesus depends not on what Washington or Franklin or any one else thought of it.

The testimony of the good and the great have ever been in favor of the comforting power of Christ, so that it properly has great influence, but it would be equally true, that our only hope is that what God has told us is our only dependence, even if men in their perverseness or blind gropings through the labyrinths of reason should fail to apprehend it.

THE CHURCH IN ALLEGHENY CITY.

Allegheny City is located on the north side of the Allegheny and Ohio rivers. It has a population of about sixty thousand souls. It is a pleasant place to live in, having the advantage of large beautiful parks, and being, in a measure at least, free from the noise, smoke and dust, which are essential to the life of her older and larger sister on the south side of the river. It is the home of a large number of Pittsburgh's most prominent business men.

In this city the Reformed Church is almost entirely unknown. But there may be some excuse for this, in the fact, that the same statement is true with regard to almost all the larger cities in the land. The fatal policy which, in past years, confined our operations to the rural districts, was pursued here until about fifteen years ago. An interest was then started by the Rev. Geo. B. Russell, D. D., which, during his pastorate, and for a few years afterward, gave evidence of a vigorous life, and promised to outstrip its stronger and wealthier neighbors. But discords and dissensions came. Disintegration commenced, and to-day there is a *death-pledge* on the property for a much larger amount than it is worth.

It is not our purpose to point out the causes that have brought about these sad results. We wish simply to answer the oft-repeated question: "How is the Church in Allegheny getting along?" In our opinion, it is dead beyond the hope of recovery.

Is there, then, no hope for the Reformed Church in Allegheny City? There is. No town or city in Western Pennsylvania presents a more promising field for missionary work.

Shall it be occupied? Allegheny Classis and the Superintendent of missions, have said that the effort shall be made. By the appointment of the Superintendent, our young and energetic friend, Licentiate R. C. Bowling, has been at work among the remaining fragments for the last few weeks, and his work is beginning to tell. There are signs of new energy and life—and a determination to do something, that shall stand in future as a monument to the faith and piety of the Reformed Church. We hope soon to hear that a new organization, entirely separate from the old one, has been effected. Let it be made on the comprehensive principles of that love, which is the distinguishing feature of the Gospel of Christ, and with the aid and sympathy of the Church at large, success will follow. B.

BETHANY ORPHANS' HOME.

This institution, located at Womelsdorf, Pa., celebrated its fifteenth anniversary on Thursday, the 24th of July. An unusually large concourse of people was present. The deepest interest was manifested, and the best order prevailed throughout the festivities of the day. It was the largest gathering except one, which we witnessed on any similar previous occasion. It was generally estimated, that from twenty-five hundred to three thousand persons were on the ground. In this number, Lancaster, Lebanon, Northampton, Lehigh and Berks counties, especially the last, were largely represented. They made their trip by railroad and private conveyances.

A large number of persons partook of the refreshments furnished by the Home. In the afternoon the anniversary services were held in the Grove adjacent to the buildings. After the singing of a hymn by the orphans, they were opened with an invocation by the Rev. C. S. Gerhard, which was followed by the rehearsal of the Creed and singing of the *Gloria in Excelsis* by the orphans. The general prayer was then offered by the Rev. D. Y. Heisler, a former Superintendent of the Home, closing with the rehearsal of the Lord's prayer by the orphans, and followed by the singing of a hymn of greeting. An address of welcome was next delivered by one of the orphan girls.

The German hymn: "Nun danket Alle Gott," was sung, after which an address in the German language was delivered by the Rev. Dr. John Kuelling, of Lancaster, Pa. The speaker referred with some speciality to the origin of the Home, and paid a very high and well-deserved tribute to the memory of its founder, the Rev. Emanuel Boehringer. From a very humble beginning, the institution has grown to its present extended dimensions. At the close of Dr. Kuelling's remarks, a hymn was sung by some of the smaller orphans.

The Treasurer then read his report, in which he referred to the humble commencement of the institution, to its continued growth, and its present condition. The sum of one dollar and fifty cents, remitted by a then poor youth in Buffalo, N. Y., who has since become a wealthy and prosperous merchant, was the first contribution received towards the founding of the Home. During the fifteen years of its existence, from that day to this, at least one hundred and fifty thousand dollars have been contributed and expended in the special work of the Home. The receipts of the past year, however, are less than during any previous year of its existence. They amounted to $3,668.58, of which $2,592.09 were contributed by friends, congregations and Sunday-schools, and $1,076.45 were received for boarding orphans and soldiers' orphans. The amount disbursed during the year was $3,632.82, leaving a balance of $35.65 in the treasury. The institution has been much embarrassed, as well as crippled in its operations during the year, from the want of funds. It owes a payment of $4,000 on the purchase of the Home, and has a mortgage of $1,500 on the property, and a floating debt of the same amount, for the payment of the last of which, provision must be made without delay.

The Superintendent then read his annual report. The number of orphans in the Home at the opening of the year was fifty-four. To this number, only one was added, though several applications for admission were made, owing to the stringency of the times; one died, the first death in the Home since its location at Womelsdorf, and six left the Home, making the number at the close of the year forty-eight. Eight orphans were received at the anniversary, increasing the present whole number to fifty-five. Seven of the orphans were added to the Church by confirmation, during the year. Of those who have been inmates of the Home, one is preaching the Gospel, and one is preparing to engage in the same work. The rest are usefully employed in various spheres. A minute account of the products of the farm, was also presented, which was of a highly satisfactory nature.

Dr. Bausman, the President of the Board of Directors of the Home, presented its claims and great need of pecuniary assistance at the present time; and referred to the special agency the Board proposed to adopt to obtain from the friends of the institution, the funds needed not only to pay its debts, but also to carry forward vigorously its distinctive work. He hoped those to whom application would thus be made for aid, would return a cheerful and liberal response. A collection was then taken up in aid of the Home.

Rev. I. K. Loos addressed the audience at some length. He dwelt upon the nature of the charity underlying the operations of the Orphans' Home. It had its particular source in Christianity, and must commend itself to favor with all the true and the good. His remarks were pervaded by apt and pleasing references, which attracted the attention of the audience and kept up the interest of the people to the close of his address.

The well-known hymn: "All hail the Power of Jesus' Name," was sung, after which, the farewell address was made by one of the orphan boys. The services were concluded with prayer in the German language, offered by the Rev. L. K. Derr, followed with the apostolic benediction.

Thus closed another anniversary of this truly interesting and useful institution. It has a considerable amount of land connected with it, which is brought more and more under successful cultivation with each succeeding year. The buildings are large, capable of accommodating over two hundred orphans. They are located at the base of a mountain, furnishing a most beautiful and picturesque background, and has in immediate front of it, a very large spring of water of the very best quality. The location, as well as buildings, are well adapted to the purpose to which they are appropriated. F.

OUR INSIDE PAGES.

We sometimes fear, the inside pages of our paper do not stand in that high estimation with some of our readers, to which the real merits of their contents justly entitle them. They are mainly made up of selections, and this fact, in the judgment of those to whom we refer, is sufficient to rob them of all special interest. Such persons, however, are greatly mistaken in the conclusions they thus reach.

The articles contained in these pages make up a most pleasing variety. They also relate to topics of the deepest interest, and are selected with the greatest possible care. None but those, who have had some experience in this kind of work, can form any proper idea of the vast amount of time and labor required to perform it, especially if it be done with proper judgment and in good taste. In this respect, we are persuaded, these pages in our double sheet excel the vast majority of similar pages, as they appear in other religious papers.

We are pleased to know also, that those are not wanting among our readers, who do appreciate highly the contents of these pages. They look upon them as the most interesting and important portions of each issue, presenting as they do in a brief space valuable matter gathered from a variety of sources, to which but few have access.

They lose much, who are in receipt of the single sheet only. We are not surprised to find many, who, from considerations of economy, have been induced to order the single sheet, after a short trial, returning to the double issue. The number of subscribers to the single sheet has at best been comparatively small, and it is gradually becoming less, whilst a regular and encouraging increase continues to be made to the subscribers to the double sheet.

Several years ago, we made the experiment of issuing two editions of the "MESSENGER." At first the single sheet had a respectable list of subscribers. After some time, however, it began to decrease, and continued doing so, until it was found necessary to discontinue it altogether. From present appearances, a similar result is likely to mark our latest experiment in the same sphere. It needs only a return of material prosperity throughout the country, to hasten its accomplishment.

We should never advise any one to subscribe for the single issue, who is at all able to pay for the double sheet. The former, even at the low price at which it is furnished, is, in our estimation, much the dearer of the two issues. Cheap papers, as well as other cheap commodities, are generally the dearest in the long run. It is not strange also, that such is really the case, though some seem unable ever to realize its truth, and hence are in the end greatly the losers from what they conceive to be true economy. F.

THE CORNER-STONE.

The Church which our Lord established is composed of all Christian believers, and is called His mystical body. Of this universal Church He is the Head, so called whenever the Church is compared to the human body. But the Church is also aptly designated a building. Thus, the great temple at Jerusalem represented the universal living house of the Lord, in which every true member is a living stone, and Christ the chief or corner-stone. So, also, throughout the Christian ages the New Testament ideas in regard to the Church as Christ's spiritual kingdom were ever kept in view in the erection of houses of divine worship. A chief stone is placed in the building, at its base and on a conspicuous corner, to represent Christ as the true and only foundation of His Church. When this part of the building is reached there is a pause in the work; the corner-stone is laid, as a religious act, by ordained ministers of Christ, in the presence of a Christian congregation. It is the first part of the act of consecration; a public confession that the house to be erected is the Lord's, and that "unless the Lord build the house, they labor in vain who build it"—to be followed by the last solemn act of giving it up to Him, complete and adorned as the place where His name is recorded and where His honor dwelleth, and where He is to be publicly worshipped.

Now, it should be evident to the ordinary Christian mind, that the laying of the corner-stone of a church—its religious significance being well known—should be done by the consecrated representatives and servants of Christ, who commissioned them to perform all public religious functions and rites. What would be thought of a congregation permitting such a service to be performed by some legal or medical association, or by the officers of a temperance society? Our Christian consciousness recoils with pain at the monstrous unfitness of things

as thus presented. We should suppose that in no well-ordered Christian community—especially where the old orthodox principles hold sway, and the Church, with her sacred functions, is regarded as a divine institution—such a thing could possibly take place.

And yet, late reports contradict such natural supposition. In one of the most respectable towns in Maryland, the corner-stone of a Methodist church was laid, recently, the occasion being represented as one of more than ordinary interest. Ministers preached eloquent sermons, choirs discoursed eloquent music, and money was collected from the people, as usual on such high occasions. Three ministers at least were on hand, all having something to do. But there was one present, who was not a minister, and yet had committed to him the most important part of the service. He was neither a minister of the gospel, nor a representative of the Church appointed as such to do the work, yet *he* laid that corner-stone, "with impressive ceremonies," and "made an eloquent address." He was a high official, it is true, not of the Church, however, but of the "Independent Order of Odd Fellows;" and it was the I. O. O. F., and not the Church of Jesus Christ, that conducted the corner-stone laying of what is designed to be a house of God.

We do not denounce the I. O. O. F., or any other beneficial organization, but we do call to order a Christian congregation for not doing its own work according to its own high and holy calling—for not laying its own corner-stone according to Christian regulations and with Christian rites—and for permitting so solemn a Christian service to be travestied by men, who do not represent the Church, but something else, and laying unconsecrated hands on one of the chief emblems of Christ. If a corner-stone represents and symbolizes Christ, on whom alone the living Church is built, then the services connected with the laying of it belong exclusively to His ministers, and not to officials of a merely human order.

But this bold violation of Christian propriety, to which we have adverted, and public desecration of holy things, only shows, alas! what rapid strides are made away from the true principles of Christianity, as a divine power in the world, and as embodied in the divine constitution of the Church, the pillar and ground of the truth. K.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

The Overton Mission in Bradford Co., Pa.

The Overton mission was formerly supplied by a missionary under the care of the Board; but when he left, no person succeeded him, and the field has been lying vacant for about three years past. Some of the ministerial brethren thought that it was scarcely worth looking after, and might be safely left to die out by its own default. There was, however, an elder at Overton, who did not think in that way, and so he placed himself in communication with the Superintendent, and requested the Board of Missions to supply the charge with some person, who should look after the scattered sheep and gather them again into the fold. It was ascertained, that the Reformed people were still true to the Church of their fathers and longing for a minister of their own to come and break for them the bread of life. The result has been, that they have secured a pastor in the person of *Rev. Phaon S. Kohler*, a licentiate of the East Pennsylvania Classis, a promising young brother, well-educated, of good talents, and able to preach in both languages, who, since his licensure a year ago, has been anxiously waiting to be called into some field of labor. He entered upon his duties in the middle of June, and now reports, that the prospects of the charge thus far are encouraging. He has commenced in the right way, by teaching in the catechetical class, as well as by preaching in the pulpit and visiting from house to house. The young people, and others also, are forming themselves into classes, and, if all goes well, the flocks will be enlarged during the coming year. There are three or four congregations in the charge, but as none of them are numerically very strong, they may need some help from the Board for the first year. The Church is always willing to help them who help themselves. Let the *Reformirte* now in Bradford county go to work and build up the broken down walls. With their lamps trimmed and burning, they will be able to let their light shine and be the means of extending their Church in Northern Pennsylvania, where we have many members scattered about, who have been too long neglected. Our young brother will have the sympathy of the Church and our best wishes for his success and usefulness, in the good work upon which he has just entered. We hope that his voice in the wilderness will call many to repentance and faith in Christ.

Interesting Mission Services at York, Pa.

Westward the star of empire takes its course. So said the good Bishop Berkley more than a century ago, as he contemplated the future greatness of America. He might have said the same thing just as truly of the Star of Christianity, which, appearing first in the East eighteen hundred years ago, has been traveling ever since towards the setting sun. Our own Church, as well as others, has been obeying this same law. After having been established in the eastern part of this State, along the Delaware, it began to move westward over the Allegheny mountains, which was then the West. As, however, this end of the world was a variable limit, so our missionaries moved with the tide of emigration farther, and established churches in each new phase of the great West as it came into view. This spring we sent a missionary and his wife to Japan, another new west now looming up out of the great ocean, which, until recently was known only as the Orient, the region of the rising sun. And last week, another missionary took up his staff to journey to the Pacific Coast, to labor among the foreign Germans at San Francisco and adjoining places. On the fifth Sunday after Trinity, a committee of the Zion's Classis, consisting of the brethren, Miller, Weiss, Spangler, Smith and Rahauser, ordained the licentiate Rev. F. L. Woerle to this work. The services were held in the Zion's church, of which Rev. Aaron Spangler is pastor. The Rev. F. Fox, of Harrisburg, preached a very appropriate sermon on the occasion in the German language, the Superintendent of Missions delivered an address in English, and the Rev. Dr. Miller conducted the ordination services, in which the other members of the committee took part. The occasion was an exceedingly interesting one, the audience large, having been strengthened by many from Trinity church, and the impression deep and solemn, as it seemed to us. Rev. Woerle received his literary training in Germany, but turned his attention to the ministry after he came to this country, and studied theology privately with the assistance of a number of the members of Zion's Classis. He is a young man of promise, speaks the German language in its purity, and seems to be well adapted to the particular sphere of labor among the foreign Germans in California, to which he proposes to devote his life. For the present he is to labor in and around San Francisco, and relieve the Rev. J. Fuendeling of a part of the work which he has been performing outside of his own field. Matters have been so arranged in advance, that Bro. Woerle will have a field assigned to him at once, which may or may not need an appropriation from the Board.

The Church at San Francisco, under its present pastor, has been making encouraging progress. The number of communicants at the spring communion, as Bro. Fuendeling informs us, was not so large as represented by reports, that came eastward at the time. Neither he nor his people desire, that their congregation should be represented as being more flourishing than facts will justify. It is doing well thus far, for which we are thankful, but it has many difficulties to encounter, and will continue to have them, before it is a well established Christian church.

It is proper here to say, that pastor Fuendeling, both whilst he was at Stockton and since he has been at San Francisco, has taken a deep interest in the cause of missions among the Germans on the Pacific Coast, and has done a good deal of gratuitous service for the Board, for which he deserves the thanks of the Church. The field is too remote for the Superintendent to visit, and the brethren on the coast must, at times, take his place, and discharge such duties as would, under the circumstances, fall to his lot. Such labor for their own destitute German countrymen will be its own exceedingly great reward.

Means.

Our readers will see, that one new mission after another is being placed under the care of the Board. Other interesting and inviting ones would be added, if we were not so straitened in our financial ability. At times we wish that we had the means of reaching in some way the heart and conscience of every member, old and young, of the Reformed Church, so that we could show each one what ought to be done by us as a Church in the missionary field. If this could be done in any way, we believe that the response would be a generous one. Let an effort at least be made at the approaching harvest services. Let the wealthier members be reminded in advance to give liberally, or, rather, let *them* talk over the matter before they go into the church, as we once saw some of them doing under the trees in a church yard in Montgomery county at a harvest festival. Then our harvest collections this year would be larger and look better. The lesson derived from the widow's mite is, we fear, often misunderstood. Everybody is told to give a *scherflein*, and everybody gives what he supposes to be his mite. But is that so? Certainly not. The doctrine of the Scherflein needs further explanation. What is a mite to a poor widow is not so to those, to whom the earth yields her increase and whose baskets are filled with plenty. The matter has been made plain before in our papers, but it would, perhaps, be well if some one would give one more exposition during these harvest festivities.

PHILADELPHIA CLASSIS.

REPORT ON THE STATE OF RELIGION AND MORALS.

Rev. Fathers and Brethren:—In reviewing the state of morals and religion in this Classis, we are deeply conscious that the net results, the absolute gains, are not apparent to human vision, and cannot, in their deepest import, be determined by any human standard. Various data may in a manner indicate the visible development of Christian activity; but the inner unfolding of the process of redemption, and the real value and character of our labors in the eyes of an all-knowing Judge, must for us remain an unwritten record. We are unable to gather all the elements which unite to form a correct estimate. In considering the apparent, obvious, immediate results, we are in danger of overlooking the silent, unobserved forces of truth, and the secret, insidious springs of error, which, though incapable of actual measurement, are none the less real and important factors. We may, indeed, count the number of additions to the Church, the number of baptisms, confirmations and deaths, and record some remarkable events happening under our immediate observation, or in our respective fields, but no arithmetic of morals and religion with which we are acquainted can furnish an adequate insight into the undercurrent of religious thought and feeling throughout our bounds, or fully estimate the thousand and one silent influences at work. Recognizing the impossibility of furnishing a full representation of the work throughout the year, we shall present in a general way a few of the subjects claiming our attention, and in a sense characterizing our labors.

The reports submitted to us contain with marked unanimity expressions of ardent, heart-felt gratitude to the Lord Jesus Christ, the great Head of the Church, for the care, mercy and goodness granted to His ministering servants, and for the apparent success attending their ministrations. Such evidence happily indicates, that the authors of the reports are fully conscious of their absolute dependence upon our Lord, the great Shepherd of the flock, and that they deeply acknowledge their reliance upon His divine grace for all permanent success. In the light of this glorious fact, we may hope that the Sun of Righteousness has risen upon us, and that our ministerial brethren are the favored and richly-honored instruments of the Lord and Master, whose promise, "Lo, I am with you alway!" has, we trust, been fully verified during the past year.

As a natural result of such reliance on divine assistance, our watchmen have loudly raised their voices in making known to a perishing world the everlasting gospel of salvation, and in faithfully administering the appointed ordinances of the Church, have been rewarded to a degree scarcely anticipated. From the reports we gather, that the ministers have discharged their sacred duties in a conscientious manner, have striven to present the truth in accordance with our excellent symbol of faith, and have administered the sacraments with a deep sense of their Christ-appointed efficacy as sealing to every believing soul the grace and communion of God. [There is manifest on all sides a fuller apprehension of the historical and fundamental doctrines and principles of the Church, and a longing desire for higher spiritual attainments in accordance with the time-honored symbols of our people. The number of those who attend the preaching of the word is encouraging, and the relative attendance upon all the ordinances of the Church is on the increase. "In common with every pastor present," to use the language of one of the reports, "we can but lament that so many of our people so lightly esteem the greatness of their privileges; and give so little time and care to the cultivation of earnest, hearty, personal piety, while at the same time we can but rejoice in seeing others growing in grace and in knowledge in Christ, as the passing years bring us all nearer to our final rest and recompense." This latter aspect of affairs gives evidence of the inherent power of the truth, and of the growth in grace, which attend a faithful discharge of duty.]

The instruction or catechization of the youth receives very general attention, so that in some charges a larger number than usual of catechumens is reported, though the aggregate result is less than that of last year. While great faithfulness and earnestness in this respect prevail, and while there is some disposition on the part of the people to co-operate with ministers, there is, nevertheless, none for much greater activity and thoroughness in the Christian education of our youth. It is to be observed, however, that the manner of imparting direct religious instruction to youth has undergone an important change in recent years, in view of the increasing importance attached to Sunday Schools. These latter have become a recognized means of Christian instruction, and, through the amount of time devoted to them, have somewhat displaced catechetical instruction in the old form. In the catechization of youth, preparatory to confirmation, the Heidelberg Catechism is extensively used and carefully expounded; but, in the Sunday School the direct study of the Bible and the careful consideration of its truths are found to be a very useful and efficient means of imparting Biblical knowledge. There is a deep conviction, that the systematic study of the Bible among the people must be pursued in the Sunday School, or else it will be studied nowhere else. The public schools do not furnish the opportunity, and it is a well known fact, that the family is in this respect not much better. The only alternative is, that the Bible in its entirety must be studied, so far as our youth are concerned, in the Sunday School, or it will be studied at no other place.

Our Sunday Schools are generally conducted on the principle, that, in imparting religious instruction, the usual outlines of the Biblical method should be pursued. This hints at an important truth. A lamentable want of the age is a good Bible knowledge. Half the infidels and scoffers stalking through the land became such, because they never took the pains to find out what the Bible really teaches. Men seem, in such cases, to have forgotten that he who conscientiously sits down to the study of the Bible will not be misled. He may not be able to grapple with all the intricate points, or with the things "hard to be understood," but he will understand all the truths necessary to salvation. The difficulty is, that in some places the study of the Bible as such has not kept pace with the general advance of education in other directions. The consequence is, that people, otherwise well-informed, are deficient in the very knowledge essential to a proper understanding and appreciation of the Christian system. While, by no means disposed to consider our own times inferior to "those good old days," in which the Bible was supposed to be studied at the fireside, or desirous of instituting a comparison between ourselves and our ancestors, we may venture the remark, without fear of successful contradiction, that the Bible itself, and in its connection, is less studied among our people in proportion to its value than any other classic in the whole range of literature.

It is, however, a source of gratification to your committee to be able to report, that indications of renewed interest and activity are by no means wanting. The various Church periodicals circulating within our bounds are directing attention to this matter, and are discharging in this, as in every other respect, an important mission. Of these THE MESSENGER and *The Guardian*, with departments devoted especially to Sunday School interests, furnish Bible lessons with able, instructive, and appropriate comments. We have no data for determining the extent to which these lessons are used; but their general introduction and thorough study will very materially aid in meeting the peculiar wants of the day. The *Christian World* and the *Instructor*, which circulate to some extent in our midst, likewise devote appropriate space to questions of interest to the Sunday School. In these the *International Series* of lesson papers is made the basis of study, and is accompanied by careful, judicious and practical notes and explanations. From such marks of enterprise we conclude, that the value of this department of Christian activity is becoming more apparent to the Church.

It is a marked feature of the various reports, that no students for the ministry are recorded. The inference is, either that no young men are preparing for the ministry, or that this column is a dead letter. In either case the omen is unfavorable. It is quite evident, that the fruits of our labor and Christian advancement should be realized in this respect as much as in any other; and it would certainly be cause for rejoicing could we report a reasonable number of candidates. We know, however, from other sources, that the educational interests within the bounds of Classis are not neglected, and that the number of candidates is not as small as these reports indicate. It is a matter of interest to all friends of the Reformed Church, that Ursinus College, an institution located on the territory of the Classis, is successfully carrying out its mission. No less than four ministers of this Classis, together with other Christian gentlemen, are numbered in its faculty, and are devoting their time and energies toward the dissemination of a thorough, practical and Christian culture. At the recent commencement of the theological department eight students for the ministry, all but two hailing from other Classes, completed their course of study, and will enter upon their life work. [It is further a source of gratification that Ursinus, together with other colleges of the Church, is striving to supply the deficiency of which some of the documents submitted to us complain; namely, the education of the membership and unprofessional portion of the Church.] Several of the reports declare in emphatic terms, that in the Sunday School the great difficulty is the lack of teachers,—men and women of sufficient educational attainment to instruct a class of boys or girls without mortification to themselves and disgrace to the Church. In some instances it is exceedingly difficult to find men among the laity of sufficient education to serve as superintendents. When our reports, especially from the country districts, lament that the number of Sunday School teachers is small, the real meaning is, that there is a lack, not of young men, but of young men who have a sufficient education to teach a Sunday School class. Many young men absent themselves from the Sunday School simply through fear of being requested to take charge of a class of Sunday School scholars. Many an honest, well-meaning country youth, and even men of more advanced years, who might otherwise be of much use in the Church, render very little service in this direction, simply on account of deficiency in literary qualifications. Other reports present a doleful refrain concerning the utter inefficiency of the week-day prayer-meeting. It is very evident that the difficulty here is not exactly a want of spirituality and true piety, for we believe, that our people are on a par with the average of Christians, but rather a wide-spread and lamentable want of proper literary qualifications. It would be interesting to know how many of our church-members, elders and deacons, especially in the outlying districts, have sufficient command of language to lead in public prayer, even with moderate unction and to the edification of believers. It is a notorious fact, that many of our people, whose lives are otherwise blameless, stay away from the prayer-meeting simply because they are in constant dread of being called upon to lead in public prayer. True piety is, of course, not a matter of the intellect, but to affirm that a stammering, disconnected, and chaotic attempt at public prayer is a source of Christian edification, or to maintain that a person who has not sufficient education to couch his thoughts and emotions in intelligible language, can lead in public prayer with any good spiritual effect upon others, would be to assert what no one believes. For some years the changes have very properly been rung on the necessity of a high standard of ministerial qualification; but your committee respectfully submit, that now and then a few changes be rung on the necessity of a higher standard of education among the laity.

The Classis mourns the absence of one of her most earnest and efficient members in the death of Rev. Wm. S. Sorber. Bearing the heat and burden of the day, he labored with earnest fidelity and with true consecration to the work of his divine Master, and he is gone, after a severe trial patiently borne, to enjoy the rest and crown of a faithful servant of God. For his noble example, for his eminently pious life, and for his self-denying labors in the Church, we owe a debt of gratitude and affection. Long shall the name of William Sorber be cherished among us!

A second minister, Rev. George Leidy, or Father Leidy, as he was familiarly known, departed from us only a few days ago. Having spent the greater portion of his life in making known the offers of salvation, and having attained a ripe old age, he has bidden adieu to these earthly scenes, and is now, as we trust, in the enjoyment of heavenly felicity.

A. S. ZERBE,
Chairman.

THE CHURCH AT MARYSVILLE, PA.

The mission congregation at the above place has been struggling with a large and crushing debt upon its church building ever since its organization. There were efforts made at different times to remove this debt, but these were only partially successful. Thus matters stood until the congregation owed its creditors $1200, and was in danger of losing its church building.

The many friends who contributed towards the erection of this church, and who in former times aided this congregation in meeting its financial obligations, will be glad to learn, that the entire debt has now at last been paid. The Classis of Zion most generously contributed the sum of $1100 and the members of the congregation and others the sum of $100, in order to secure this most desirable end.

To all who have aided us with their means and sympathies in this important matter, we herewith return our most grateful acknowledgments and thanks. We most earnestly beseech our Father in heaven to enrich them with all spiritual blessings, and to enable us to use these gifts for our salvation and His glory, through Jesus Christ our Lord. Amen.

U. HENRY HEILMAN,
Pastor.

E. B. LEIBY,
Sec. of Consistory.
July 21, 1879.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The communion of the Lord's Supper was administered at St John's church, Wyoming, Delaware, on Sunday, the 20th of July. The pastor, the Rev. E. H. Dieffenbacher, was assisted by the Rev. Dr. G. B. Russell. Three persons were added to the church by renewal of profession. The number of communicants was much larger than is usual at the Summer communion. Much interest and solemnity characterized all the services.

PITTSBURGH SYNOD.

The post office address of the Rev. H. King has been changed from Ridgley, Md., to South Bend, Armstrong county, Pa.

The Licentiate A. T. Thompson, has accepted a call from the church at Hummelstown, Dauphin county, Pa.

WESTERN CHURCH.

Rev. Thomas S. Land has accepted a call from the Brandon charge, Iowa. His post-office address will be Brandon, Buchanan county, Iowa. F.

Obituaries.

DIED.—At Frederick City, Md., on the 10th of July, 1879, George Hoskins, an elder of the Reformed Evangelical Church, aged 74 years, 6 months and 7 days.

Elder Hoskins was born in Montgomery Co., Md., Jan. 3d, 1805. He came to Frederick in early youth, and lived here without interruption to the day of his death. In Aug., 1827, he was married to Miss Mary Gebhart, who, in this hour of sorrow, has the sympathy of a wide circle of mourners. On July 10th, in the early morning, weary of life, he was gathered to his fathers, in a good old age, "like a shock of corn cometh in his season."

He was endowed by nature with a good understanding. In the development of his mind, he was able to take broad views of things, form a correct judgment, and maintain it with firmness, and yet always with great prudence and gentleness of manner. His self-possession and personal propriety seemed never to leave him. He was always courteous, considerate, charitable. These traits marked his intercourse with his friends and neighbors, and won the grateful tribute of their love. He presided in the social circle with such ease, elegance and grace as to make friends of all who came within his influence. He was called by the votes of his fellow citizens to the office of Register of Wills, and twice to the Mayoralty of Frederick, and other positions of responsibility and influence, which he always filled with credit to himself, and to the satisfaction of the community.

He was a friend of peace and order, and of all the true and substantial interests of the community, and earned for himself the character of a man of integrity and honor in every position of life.

Though he had always been an attendant upon the services of the Church, he was not confirmed until March 26th, 1875. From this time forward he appears to our memory as the penitent, peaceful, loving Christian, uniting in his character the gentleness of a woman and the humility of a child. The promises of God became a reality, and they were precious. His love for the Church was real, constant and substantial. He took delight in public and social worship, and in the ordinances of the gospel, and was never absent from service without good cause. His special virtues were recognized by the congregation, and he was made an elder, April 15th, 1877, and continued in this office to the hour of his death. He sought the welfare of the Church with an intelligent Christian heart. The closing years of his life brought him sorrows, which only served to wean him from the things of this world, so that with Job, he was waiting for his "change to come." He will be missed in our Church councils and in our assemblies for public worship; he will be missed in the community where he has been so long and favorably known; but he will be missed most of all in the family circle, by her, who for almost 52 years was united to him by the tenderest of earthly ties, and who shared his joys and sorrows, and by their only child and her family, from whom he has never been separated. As a husband and father, he was tender, affectionate and considerate, while kindness and social freedom ever made his a happy home. They have lost the richest of earthly blessings, but grace has completed its triumph in adding to the celestial choir, one more spirit of the just made perfect. May God comfort the bereaved, and sanctify to them this heaviest trial, and though they "sow in tears," may they "reap in joy!"

The memory of such a life distinguished by the virtues of the Christian and the friend, and the unfailing hope that all that is pure and good in the friendship of earth will be immortal—this is our consolation, while we offer to his memory the tribute of our last mournful farewell. E.

TRIBUTE TO THE MEMORY OF ELDER GEORGE HOSKINS.

The following resolutions have been prepared by a Committee of the Consistory of the Evangelical Reformed Church, Frederick, in accordance with a resolution to that effect, adopted July 11th, 1879, at a special meeting called for the purpose.

WHEREAS, it has pleased our Heavenly Father, in His wise providence to remove from us our beloved brother, Elder George Hoskins, therefore,

Resolved 1. That we recognize in this bereavement the hand of Him who knoweth what is best for His children, and bow submissively to the same, feeling assured that our brother has been called from the toils and sorrows of this world to that home where all is joy and felicity;

2. That in the death of Elder Hoskins, we feel the congregation has been deprived of an earnest and devoted Christian member, and the Consistory of an Elder who labored in all faithfulness to perform the duties confided to him;

3. That our warmest sympathies be hereby tendered to his bereaved family, with our prayers that God may be very gracious to them in this hour of great sorrow;

4. That in token of our respect to our deceased brother, the Consistory attend his funeral in a body;

5. That a copy of these resolutions be transmitted to the family of the deceased, and that they also be published in the MESSENGER and *Examiner*.

DIED.—On the 12th inst., in East Fairfield Township, Crawford Co., Pa., Samuel Best, aged 64 years, 11 months, and 18 days.

The deceased attended Church on Sunday, the 6th inst., in usual health and strength. On Monday morning he left home, expecting to be back in the evening; but on his return home, his team of horses ran away, throwing him out, dragging him a distance of about thirty rods, crushing one of his feet, breaking one of his limbs, and lacerating his head and body in general. He was brought home the next morning unconscious. He lingered, amidst much suffering, until Saturday morning at 2 o'clock, when he died.

This terrible and fatal accident brought sadness and sorrow, not only to the afflicted family, but also to the whole community. Living in the above-named place for the space of thirty years, he formed an extensive acquaintance, and gathered around him a large circle of warm friends.

He was a kind neighbor, an industrious farmer, a faithful citizen, and a member of the Reformed Church. Instead of attending Church the next Sunday, his remains were, on that day, interred in the Saegertown Cemetery. He leaves behind him a kind, loving and estimable wife, eight or nine children, and a large circle of friends to mourn his loss.

(*Hausfreund please copy*).

DIED.—On the 16th of May, in Annville, Lebanon Co., Pa., Ann Mary Carper, widow of the late Samuel Carper, and daughter of John Wolfersberger, aged 79 years, 1 month, and 17 days.

Mother Carper was baptized in her infancy. When she came to maturer years she was confirmed, and was a regular, communicant and faithful member of the Reformed Church at Campbellstown. She loved the Church of her fathers, its worship and its doctrines. She examplified the religion she professed by a consistent Christian life. She was a pattern for old and young. Mother Carper was blessed with an amiable, cheerful, sociable and friendly disposition. These good qualities pervaded by a Christian spirit, won for her many warm friends, and rendered her influential among those who knew her. As she lived, so she died. Her latter end was peace. She fell asleep in Jesus, in the blessed hope of entering into the saint's everlasting rest. She was buried at Campbellstown, in the presence of a large concourse of people, who came to pay the last tribute of respect to her. The occasion was improved by her pastor, from 2 Tim. iv. 7-8, which the deceased herself had selected as her funeral text. Two sons and one daughter survive her. Thus lived and died a mother in Israel. Her loss is felt, but our loss is her gain. We hope and trust that she is at home now.

Youth's Department.

CATCH THE SUNSHINE.

Catch the sunshine; tho' it flickers
Through a dark and dismal cloud,
Though it falls so faint and feeble
On a heart with sorrow bowed;
Catch it quickly! it is passing,
Passing rapidly away!
It has only come to tell you
"There is yet a brighter day."

Catch the sunshine! tho' life's tempest
May unfurl its chilling blast.
Catch the little hopeful straggler!
Storms will not forever last.
Don't give up, and say "Forsaken!"
Don't begin to say "I'm sad!"
Look! there comes a gleam of sunshine!
Catch it! oh, it seems so glad!

Catch the sunshine! don't be grieving
O'er that darksome billow there!
Life's a sea of stormy billows,
We must meet them everywhere.
Pass right through them! do not tarry,
Overcome that heaving tide,
There's a sparkling gleam of sunshine
Waiting on the other side.

Catch the sunshine! catch it gladly!
Messenger in hope's employ,
Sent thro' clouds, thro' storms and billows,
Bringing you a cup of joy.
Don't be sighing, don't be weeping,
Life, you know, is but a span,
There's no time to sigh nor sorrow,
Catch the sunshine when you can.

—*Selected.*

THE TERMITES, OR WHITE ANTS.

It would seem that the whole animal kingdom had nothing more mysterious or wonderful than the habits, intelligence and domestic life of our common red ant and the bee, and that it would be almost impossible that they could be surpassed; but when we consider the enormous buildings erected by the white ants of South America and Africa, their industry and ingenuity seems greatly to outdo that of our own little insects—and they are certainly much more skilled in architecture.

Just think of it! While the Pyramid of Egypt is only 438 feet high, about eighty times the height of a man, the nests of these ants are one thousand times the height of the little creature that constructs them, and so firmly and solidly built that even wild animals like the buffalo are able to mount them and use them as places of lookout. These buildings are made of particles of wood joined together by a gummy substance, and will resist the force of the severest storms.

Can *man* accomplish more than this? Even in his ability to lift, the ordinary strength of a man is estimated at less than 300 lbs., while the weight carried by the termites is wonderful indeed. You know all the insects of this class are furnished with instruments peculiarly adapted for building and lifting, while man has to invent for himself, contrive, and rely very much too upon the experience of others.

It is not alone in the building of their dwellings that the white ants employ their skill. They have a very great objection to eating in open daylight, and to avoid this they work their way speedily through the bark of a tree, or a beam or door, there forming galleries of clay, in which they can conceal themselves and devour their food in safety.

Some white ants are miners, for you see that we have the trades represented in the insects as well as in the birds. They go under the ground, penetrating beneath the foundations of houses and coming up again through the floors or the bottom of posts that may be the means of support to the building, making their way to the very top. Many of these little creatures pass up through the roof, forming pipes or galleries on their way of wet clay, in which they make their homes. They prefer soft wood like the pine, which they hollow out with great care, leaving the surface whole, after eating out the inside, and however solid a piece of furniture may look to the eye, if it were weighed it would be found to be lighter than even pieces of pasteboard of the same size.

It is a wonderful instinct that teaches these little creatures to prevent the fall of the roof of a house where they have hollowed the posts on which it rests. Can you believe that they fill them up with clay so prepared that it becomes very hard, and in many instances when the house is pulled down, the posts that were mere shells are found to be like stone, they are so solid! They make the walls of their galleries of this same composition when they build their houses.

These ants are wonderfully destructive for such insignificant creatures. Even during a few months of the year they have been known to completely ruin a large house by destroying its beams and planks.

And now let me tell you how the termites form their dwellings. Every one of these consists of two distinct parts. The outer part is built in the shape of a dome and like one huge shell, large and strong enough to enclose the inner one from all storms or any enemies that may wish to annoy them. The inner building, where the ants live, is divided with wonderful regularity into a very large number of apartments, which are used as nurseries or as storehouses for provisions. They commence by raising a little hillock in the shape of a sugar-loaf, perhaps a foot high, and while that is being made larger they raise others and so go on adding to the number, making them wider at the bottom, until the ground is perfectly covered with these turrets, as you might call them. The middle one is always larger than the rest. Then they fill up the spaces between and collect them into one dome. When this is completed they take away all the middle scaffolding, except the tops, which, when joined together, form the base of the cupola. The clay is then made and used for the building, which, as you have been told, hardens, rendering it very secure.

The royal apartment, set apart for the king and queen, seems to be of the greatest importance. It is always placed in the centre of the building. This is surrounded by a large number of cells of various sizes and dimensions, opening into each other by wide passages for the soldiers and waiters, of which there are always a great many in attendance; next to these come the nurseries and storehouses. The nurseries are very close together and built of wood, joined with a sort of gum. As their company increases they pull down and build over, enlarging and adding for the new-comers, showing a wonderful amount of sagacity in all this.

The storerooms are always well-filled with provisions, which to the naked eye look more like fragments of wood than anything else, but by the microscope are found to be various kinds of gum, or prepared pieces of plants! They are so built as to be thoroughly waterproof, or even if the rain should come in, there are leaders to take it off into the ground! Then there are galleries all over the building, some leading downward where they make their clay of the finer gravel, which they knead with their mouths. These galleries are made wide, to accommodate the laborers and soldiers, who are constantly on the march for wood, water and provisions!—and they are admirably calculated for the purpose. How hard it is to believe that one of the smallest insects should have such wonderful ability to accomplish so much!

There is a species of the white ant rather smaller than the one just described, which builds a nest in shape precisely like the mushroom. It has a sort of tower over all the interior, being filled with cells of very irregular shape. Each shell has at least two entrances; but there are no galleries, arches or nurseries in these.

Another builds upon the outside of trees, sometimes as high as eighty feet from the ground. They are of a spherical shape, which my young friends know to be round. They are put together in pretty much the same way—small particles of wood kneaded into a kind of paste with a gluey substance, and are in this instance so strong as to require a knife to detach them from the trees.

How wonderful this all seems, and is it not a striking demonstration of His power whose Hand formed them and who shows to us the great wisdom of the Workman, even in that which is of little size?—*N. Y. Observer.*

HOW TO SWIM.

The editor of the London *Truth*, after observing that probably not one in twenty of the persons who indulge in boating on a holiday can swim, proceeds to tell his readers how to acquire this accomplishment. "Nothing," he says, "is more easy. When the air is out of a body its owner sinks; when the air is in the body its owner floats. Let any one slowly draw in his breath as he draws back his legs and pushes forward his arms, retain it while he is preparing the stroke which is to propel him, and slowly allow it to go through his lips as his arms are passed back from before his head to his sides and his legs are stretched out. The action of the stroke should not be quite horizontal, but should be made on a slight incline downward. The real reason why people take weeks to learn how to swim is because swimming professors either do not know or do not choose to teach, the philosophy of breathing, so as to render the body buoyant. I would engage to make any one a tolerable swimmer in an hour, unless he be a congenital idiot."

A SHADOW.

Many things can be learned from a shadow. Let us take an example or two. First, suppose we are in a part of the country with which we are not much acquainted, and we want to know the direction in which we are traveling; we can tell by the direction in which the shadows are thrown. We have simply to note the time by our watch, and bear in mind that the sun rises in the east, and gets nearly south by midday, after which he goes west. We must at the same time bear in mind that the shadow is thrown exactly in the opposite direction, so that when the sun is southeast, as it always is before midday, the shadows are thrown northwest. We need but compare the direction in which we are traveling with the line cast by our shadow. Again, suppose we are out walking near midday in the summer, and we have no means of knowing the exact time nor the direction in which we are walking. Take a stick—a walking-stick will do very well indeed—plant it upright in the ground; its shadow will be thrown by the sun, provided it be shining at the time, and as it is near midday its shadow will be short, and we can tell whether it is before or after noon, for if before midday, the shadow will become shorter and shorter; if just after, it will increase in length. So that in this experiment we get both an indication of the time of day and the means of telling the four points of the compass. In this lies the whole secret of the sun-dial.

A SUCCESSFUL BOY.

Dr. John Hall, of New York, recently told the boys at one of the lodging houses the following story: John Brady twelve years ago was at Blackwell's Island, a street vagrant, sleeping under carts, on doorsteps, or anywhere he could find a place to keep from freezing. From here he was sent West on a farm. He was fond of books, and when he had served his time out, he wrote to the President of Yale College, asking if he could work to pay his tuition. He was appointed bell-ringer there. He was so brilliant that when he graduated, friends offered to pay his expenses through the theological seminary. He has just graduated with the highest honors, and gone as missionary to the Esquimaux in Alaska. "There's a success for you boys!" said Dr. Hall, and so there is for every boy who has energy and a noble purpose.

COMPANIONS FOR LIFE.

When does a daughter appear so attractive as when showing her love to father or mother—as when employed in lightning their cares or relieving their burdens? It would be far from wrong to say to a young man who is looking with some degree of interest for a life companion: Would you know what kind of a wife she will make upon whom now you have your eye? Ask what kind of a daughter she is now. If she is indolently selfish, leaving care and work to her mother—especially if she is unloving or undutiful—beware of her—she is not likely to make you happy. If she is an affectionate and self-denying daughter, if she is intimate and confidential with her parents, you have in that the best promise of the happiness in the future. The eye of mother and father beaming with delight as it rests upon a daughter's form, moving lightly in their presence, is an unspoken recommendation of untold value.

WHAT TO DRINK.

The lily drinks the sunlight,
The primrose drinks the dew,
The cowslip sips the running brook,
The hyacinth heaven's blue;
The peaches quaff the dawnlight,
The pears the autumn noon,
The apple blossoms drink the rain,
And the first warm air of June.

The windflower and the violet
Draw in the April breeze,
And sun and rain and hurricane
Are the tipple of the trees;
But not a bud or greenling,
From the hyssop on the wall
To the cedar of Mt. Lebanon
Is steeped in alcohol.

From all earth's emerald basin,
From the blue sapphire bowl,
No living thing, of root or wing,
Partakes the deadly dole;
I'll quaff the lily's nectar.
I'll sip the cowslip's cup,
I'll drink the shower, the sun, the breeze,
But never a poisoned drop.

—*Selected.*

I LIKE TO HELP OTHERS.

A woman was walking along a street one windy day, when the rain began to come down. She had an umbrella, but her hands were full of parcels and it was difficult for her to raise it in that wind.

"Let me, ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hands. The astonished woman looked on with satisfaction, while he managed to raise the rather obstinate umbrella. Then taking out one of those ever-handy strings which boys carry, he tied all the parcels snugly into one bundle, and politely handed it back to her.

"Thank you very much," she said. "You are very polite to do so much for a stranger."

"Oh, it is no trouble, ma'am," he said, with a smile; "I like to help people."

Both went their ways with a happy feeling in the heart, for such little deeds of kindness are like fragrant roses blossoming along the path of life.

We all have our chances day by day, and shall one day be asked how we have improved them. Almost any one likes to be helped in any difficulty. Are we all as fond of helping others over the hard places? If we take the golden rule for our guide, we shall not only make a great many people glad they have ever known us, but we shall ourselves be glad in heart.—*Child's World.*

FLORAL CLOCKS.

The morning-glory opens at about two in the morning, closing at ten; Rutland beauty opens at three in the morning, closing at eleven; vegetable oyster opens at four in the morning, closing at twelve; poppy opens at five in the morning; bittersweet opens at six in the morning; water-lily opens at seven in the morning, scarlet pimpernel (the poor-man's weather-glass) opens at eight in the morning; garden marigold (Calendula avensis) opens at nine in the morning; sandwort (Avenasia rubra) opens at ten in the morning; Star of Bethlehem (Ornithogalum) opens at eleven in the morning; passion-flower (Passiflora cærulea) opens at twelve in the morning; fever-few opens about two in the afternoon; four-o'clock opens at four in the afternoon; catch-fly opens at five in the afternoon; evening-primrose opens at six in the afternoon; night-blooming corncockle opens at seven in the afternoon; night-blooming cereus opens at eight o'clock in the evening. Young gardeners may find great pleasure in watching the unfoldings of their flowers, pets of their own planting, and will doubtless be able to add others to the lists already made out.

A TRUE "AIR-LINE" DISPATCH.

Steam, electricity, girls, boys, and ever so many other creatures—not to mention balloons, arrows, pigeons and other birds,—carry the messages of the busy world from one part to another; and men have found out how to make even the air their news carrier.

I don't mean in any of the old ways, by bugles, and whistles and fog-horns, nor by the new methods of air-telegraphs and speaking tubes; but,——well, here is what I am told about it:

Messages are written upon bits of paper, and these are put into a little box. The box is round, and covered with stuff called felt, so that it may fit snugly into a long air-tight tube. The box being in, a strong blast of air is turned on, and away goes the box, blown to the other end of the tube, where it strikes a bell, letting a clerk know it has arrived. To get it back to the sending office, the air is pumped away from behind, and the box is then carried on by other air which rushes in to fill the empty space.

In New York, the "pneumatic" tubes as they are called,—from a Greek word, meaning "to blow,"—are not very long ones; but in London, England, the post office has in use a tube nearly two miles in length, besides a good many others, not quite so long.—*St. Nicholas.*

OUR FATHER IN HEAVEN.

A gentleman was walking down the street one morning, when he saw a little blind boy standing on the side-walk, with his head bent forward as if listening for something. Slipping up to him he said:

"Shall I help you across the street, my little friend?"

"O, no! thank you, sir; I am waiting for my father."

"Can you trust your father?"

"O yes! my father always takes good care of me. He leads me all the time, and when he has hold of my hand I feel perfectly safe."

"But why do you feel safe?"

Raising his sightless eyes, with a sweet smile and a look of perfect trust, the dear boy said: "O, sir! because my father knows the way; I am blind, but he can see. I am weak, but he is strong." And this is just the kind of feeling we should have towards God. *He knows the way and He is strong.* The thought of His power should lead us to trust Him when we are afraid.

THE EAR AND THE EYE.

When you went to school and had a lesson to learn you found out that by reading your lesson aloud you learned it more quickly, for your ear assisted your eye, so in uttering the divine goodness aloud it is a great help to the memory of it.

Pleasantries.

The most treacherous memory in the world belongs to a young man with a new watch.—*Meriden Recorder*

When a baby stuffs his toe into his mouth, he little realizes how hard it will be for him in later years to make both ends meet.—*New Haven Register.*

"Sambo, what do you suppose is the reason that the sun goes toward the south in the winter?" "Well, I don't know, massa; unless he no stand de climate ob de norf, and so am 'bliged to go to de souf, where he 'speriences warmer longitude."

In the schools on the Comstock the arithmetical examples are adapted to the surroundings. Instead of saying: "I have nine apples; I give William one-fourth of the number, John one-tenth, Henry one-sixteenth and Charles one-eleventh; how many apples does John have?" they say: "Suppose I buy seventeen and two-thirds shares of Union Consolidated at the market price, on 26 per centum margin, and the cross drift on the 2,300 don't pan out according to expectations, and the broker calls on me for more mud and I can't put up, how much a share will Hale & Norcross be worth when the last drop of water from the flooded mines has passed through the Sutro tunnel?"

Sunday-School Department.

SCRIPTURE LESSONS.

AUGUST 10. LESSON 32. 1879.

Ninth Sunday after Trinity.—Genesis vi. 13-22.

THE BUILDING OF THE ARK.

13. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14. Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15. And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

17. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* everything that *is* in the earth shall die.

18. But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every *sort* shall come unto thee, to keep *them* alive.

21. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be food for thee, and for them.

22. Thus did Noah; according to all that God commanded him, so did he.

NOTES.—The respite of *one hundred and twenty years*, (verse 3) was fast closing. During this period of grace Noah preached righteousness and prepared the ark, (1 Pet. iii. 20). He proved his faith by word and deed. Our Lord tells us what all the rest were doing in the meanwhile. The world moved on in its old wicked rut—eating and drinking, and marrying, and giving in marriage, (Luke xvii. 27). They spoke of "Noah's family," and called the old man mad. Even the workmen laughed, as they framed and hewed, and sawed and drove the pins. But as Noah was known to be an upright man, they thought they were sure of their wages, and so worked on. No wonder the writer of the Epistle to the Hebrews, counts Noah among the heroes of faith. (Heb. xi. 7).

VERSE 13. *The end of all flesh is come.* The day of grace was ending, because all hope of repentance and reformation had gone. *The earth was filled* with violence. When the cup is full, it runneth over. There had now to be a thorough washing and cleansing of man and his habitation.

VERSE 14. *An Ark.* The word *ark* means a "chest," "vessel," "boat," hollowed and arched; thereby securing room and strength. *Gopher wood* This is supposed to be cypress wood, which was light and durable, abounding in Assyria, where Noah probably lived; and of which the older nations built their ships. *Rooms* or apartments were to be arranged for the convenient distribution of the different animals, and their food. *Pitch it without and within.* These coatings of bitumen were to render it water-tight, and protect it against wear.

VERSE 15. *Cubits.* The word *cubit* signifies the *elbow.* They measured from the elbow to the tip of the middle finger. It is generally put at 21 inches. The ark, then, measured 525 feet in length; 87 feet six inches in breadth; and 52 feet six inches in height. It was larger than any English ship-of-war, and carried *eighty-one thousand and sixty two tons.* As we read nothing of mast, sail or rudder, we may regard it as a large floating-house, with ample storage and ballasted. Mathematicians say that no better proportions could be assigned for such a purpose to a vessel.

VERSE 16. *A window.* This indicates a row of sky-lights and ventilators, which, probably, extended the whole length of the roof, to the breadth of a cubit. We know not of what transparent material it was made. *A door* was put to the side, and *stories* were arranged in tiers, one above another.

VERSE 17. *A flood of waters.* A general deluge was on the eve of coming. Whether it was *universal*, or merely *local*, need not here be discussed. It certainly covered every inhabitable spot. Far as man was found it rolled.

VERSE 18. *My covenant.* An agreement was entered into by God and Noah. God promised to save Noah and his cargo from destruction; and Noah promised to build the ark in faith and obedience to God. *Thou—thy sons—thy wife - and thy sons' wives.* These were the human inmates.

VERSE 19. *Two of every sort—male and female.* He is to take a pair of each kind of unclean animals—that is, of such as were not allowed to be sacrificed to God. In chapter vii. verse 2, we find that of the *clean* beasts, Noah was to take *seven pairs.* It may be, that these were needed, after the flood, for sacrifices. The *clean* and the unclean animals in the ark, were symbolical of the good and bad in the church or kingdom of God.

VERSE 20. *Fowls—cattle—creeping things of the earth.* This command embraced birds, domestic animals, and land creatures. All that could survive in water are excluded.

VERSE 21. *Food.* He is to provide for the wants of all—stores of every kind of needed food were to be laid up.

VERSE 22. Noah was obedient. Much is said of the impossibility of housing all these creatures and their provision. We will merely say, that if the deluge extended but as far as mankind, then, there was ample room for all. Besides, we need not think of all the many *varieties* of creature-life which now exist, as these multiply over and over. The several *kinds*, or parent-orders were then on the earth, and for all these, the huge vessel had room, as well as for their food. It were indeed strange, if God, who made the world and all that is therein, could not now construct a vessel of sufficient size to hold the *seed* of a new race of beings. As well say, that the kingdom of God is too narrow to hold all souls; or heaven, in deed. The fact is, all who doubt the capacity of the ark, doubt the deluge itself. And this is precisely as our Lord foretold: "And as it was in the days of Noah, so shall it be also in the days of the Son of Man," (Luke xvii. 26). It is well for such to ask themselves the question:—Where might I have found myself in the days of Noah—within or without the ark? And this is a question very pertinent, if God's kingdom is pictured by the ark, according to the striking language of St. Peter, (1Epist. iii. 21). Certainly the apostle does not mean that the mere submission to water baptism will place any soul in a saving relation to God, as little as the mere entering into the ark saved a Noah and his family. It was the *remaining* in that preserved him and his from universal destruction without. So too may all men secure *the putting away the filth of the flesh*, and besides this, *the answer of a good conscience towards God:* that is, remission of sins and regeneration by the Holy Spirit, by *continuing* within the realm of divine grace. May the lesson of the flood not be lost on us.

SYMPATHIZE WITH YOUR PASTOR.

Support your pastor with words of cheer. He has many discouragements. Every Christian minister who faithfully discharges his duties meets discouragements. He must reprove the wicked, warn the erring, oppose false doctrine, superstition and all other evils, by which he will be certain to gain enemies. His work very often seems to be in vain, and he is unable to see any good results from his labors. He meets with opposition, not only from the outside world, but very often from within his own charge. These and many other things unite to discourage the earnest pastor. You should comfort him and sympathize with him in his labors. Like Aaron and Hur, who staid the uplifted hands of Moses, use all your efforts to encourage and strengthen your pastor in his labors. Don't shrink from bearing a part of the burden and enduring a part of the reproach of the faithful minister, who nobly stands up for the truth. O, how cheering to the earnest pastor to have those about him who are heartily interested in his work, and ever ready to speak kind words of cheer and encouragement.—*Lutheran Standard.*

OVERDOING.

There are many persons who are under temptation to do what they need not do, should not do and cannot do, simply because others are neglectful in the performance of their obvious duties. No man can properly perform the service of another. Each man has his own work. The fact that my brother fails to do a certain thing, does not warrant me in undertaking it because God may have some other work for me to do which no one else will do if I neglect it. Our eyes are to be unto the Lord, and the question we are to ask is, not what part of His work has been neglected, but what part am *I* required to undertake. Men frequently express distorted views of the truth on this very account. They see another man who neglects to declare things which really ought to be spoken. They then undertake, in this respect, to do their duty and that of others. The result is, they themselves pervert the truth which they seek to declare, by giving undue prominence to the things which *are* important, but are still liable to be exaggerated in statement and perverted in application. If each man will see to it that he does God's bidding for himself, irrespective of what others do or fail to do, he will be more likely to present harmonious views of saving truth, and by their manifestation commend himself to every man's conscience in the sight of God.—*The Common People.*

THE SHOUT OF A KING.

During the Peninsular War, the body of the French army once bore down on a handful of British soldiers in the plains of Pampeluna. Suddenly a shout was heard. "There's the Duke, God bless him! I'd rather see his face than a whole brigade,"—a shout echoed by voice after voice along the line. The British General hearing of the danger, had hastened forward almost alone, to join his little band, and the shout which announced his presence is most instructive. The French marshal drew back his forces. "These men," he exclaimed, "are indomitable at present." The presence of the Duke of Wellington was worth five thousand men, because it never entered into the minds of the soldiers that he could be defeated, and they were therefore indomitable when they saw him beside them.

Israel's eye was upon the hand of Moses as they fought against Amalek. The rod in the hand of their unconquered leader had always been the signal for victory and triumph; it had turned the Nile into blood; it had smitten Egypt with pestilence; it had drowned Pharaoh and his host in the Red Sea. Israel now saw him lift it in the battle; and "Surely," they said, "he has not lifted it for the first time in vain." Animated, therefore, by the sight, they fought and conquered.

As in natural things, so in spiritual; and hence the strength of "looking unto Jesus." The only relation which our Leader has ever borne to the enemy has been that of a triumphant conqueror. He is the captain of His people, and it may be said of them in a much higher sense than of the literal Israel, "The shout of a king is among them." Num. xxiii. 21. This is not the shout the king gives, but that shout of a people which announces a leader's presence which they feel to be protection, safety, and the certain pledge of victory. Faith makes us conscious of this presence, and it is only when this faith fails that the Christian can be overthrown. Let it abide unshaken, and it renders him indomitable.—*Times of Refreshing.*

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Time Table, in Effect Jan. 1st, 1878.

UP TRAINS.	A. M.	P. M.	P. M.	P. M.
Lve. Harrisburg....	8:00	1:35	4:15	9:10
Arr. Carlisle,.....	9:00	2:35	6:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		

DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
	A. M.	A. M.	P. M.	P. M

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General News.

HOME.

The secular papers give full accounts of "fashion notes," from watering places, "yacht races," and "walking matches," "too retedious to mention," as the old darkey sale cryer at Mercersburg used to say. We do not think that they are of especial interest.

The anniversary of the Battle of the Boyne was celebrated Saturday, by the Orangemen of New York and Brooklyn, in a peaceful excursion to Alpine Grove, on the Hudson. Nearly 2,000 persons were present at the grove. No disturbance marred the quiet of the celebration.

There are intimations that the Cabinet will soon consider the Darien Canal question. One Cabinet officer says that the sentiment of all public men who have approached the administration on the subject is opposed to allowing European governments to have the canal under their patronage. The representatives of the Pacific railroads are using their influence to prevent the construction of the canal.

A tabular statement has been prepared at the Post Office Department making a comparison between the issues of stamps, stamped envelopes, and postal cards for 1878 and 1879. The total value of this year's issue is $29,539-050, an increase of $971,866 over the value of that of last year. The increase in the number of ordinary postage stamps issued is 4.29 per cent. There is a decrease in the value and number of newspaper and periodical stamps and stamped envelopes and wrappers. There were 221,807,000 postal cards issued, an increase of more than 10 per cent The increase in the value of total sales is $1,003,-218.

WASHINGTON, July 26.—Mr. Delaplaine, Charge d' Affaires at Vienna, in a despatch to the Department of State, presents an abstract of the annual police report of that city. The report is remarkable for its minuteness and accuracy. Under the head of "servant girls," it is stated that 1 servant produced evidence of 51 years of service in the same family, 1 of 47 years, 15 of 38 years and 11 of 37 years. Preminms of reward are given in these cases by the Government. Of "amusements," there were 39 grand balls, 86 charity balls, 171 masked, 37 fancy and 746 of ordinary character. There are in Vienna 1,395 unions, or societies, of which 382 are charitable, 52 religious, 43 political and 277 social. The political contain 14,161 members. The electors take a warm interest in club life.

There seems to be no disguising the fact that the Yellow fever prevails in Memphis, Tenn., as an epidemic, and that there have been occasional cases in the towns and ports to the northward. Memphis has been virtually deserted upon the advice of those whose counsel should be listened to, and the main object now seems to place the unfortunate inhabitants in such a position that they may not only escape the fatal effects of the disease themselves, but prevent its spread among others. No doubt the scourge will be met heroically. Relief will be sent to the sufferers without stint.

Despatches to the *Times*, dated July 27th, report fourteen new cases at Memphis, most of them prominent citizens. The military and fire companies seem to be doing important duty in enforcing sanitary regulations. Some organization seems to be necessary in panic-stricken districts.

A severe storm passed over the vicinity of northeastern Pennsylvania on the morning of the 26th inst., doing much havoc. Pittsburg and the neighboring towns suffered much from the washing of streets and side walks. A special despatch to the *Press* from that place, under date of 27th ult., says, that the foundations of two buildings "were washed out and they came down with a crash. Up the Monongahela and Allegheny, towns were inundated, houses swept away and railroad property destroyed; in fact, there was wholesale destrvction ofeverything that came in the way of the surging water. Bear creek seemed a miniature ocean, the water coming down the valley sweeping with it houses, derricks and fences, destroying gardens and playing sad havoc all along its path. All the large buildings in Petrolia were either destroyed or greatly damaged, causing a loss to the amount of $100,000. The Parker and Karns City railroad was greatly damaged by the washing away of bridges, trestles, etc. The loss to the road is about $10,000. Telegrams from Parker state that great devastation was caused there to buildings fences, etc. Up the Monongahela heavy loss is reported. On the line of the Baltimore and Ohio railroad culverts were washed out at Rollins', Guffey's and Shaner's stations. The Buena Vista school house was washed away. Two dwellings at Shaner's coal mines were dashed to pieces. A stone bridge at Guffey's was completely washed away, and the school house near the track was completely raised from the ground and carried across the track. Only one life was lost, that of Mrs. Daily, residing near Shaner's. She became frightened at the sudden rush of water, as did her neighbors, and fearing the house would be washed away, she concluded to leave. While crossing over a run she was overtaken by the flood, carried down the stream and drowned. Several large land-slides occurred on the Pittsburg, Virginia and Charleston railroad. The township bridge at Mingo valley was dislodged. In and around Elizabeth the coal works and other property suffered. Horn & Roberts are the heaviest losers here. They had several bridges and expensive structures destroyed. At Irwin, 100,000 feet of lumber and a large lot of shingles were swept away. The Youghiogheny railroad track was partly destroyed, and in one place the steel rails were broken. At Greensburg, Wampam and other points ruin is reported. While this great flood has been a terror to surrounding towns it has been a God-send to the Pittsburg coal operators. Every available steamer went down the Ohio to-day with all the coal it could carry. About ten million bushels were shipped."

The greatest loss was experienced at Millerstown, where several houses and barns were swept away; and at Karns City, Martinsburg and Petrolia. In the latter place $200,000 worth of property is reported as destroyed. Strange as it may seem no lives were lost.

FOREIGN.

The leader of the bands of fanatics, belonging to what is known in England as the Salvation Army, was arrested some weeks ago in Leamington, charged with obstructing a public thoroughfare. He was found guilty and fined $10 and costs amounting nearly to $5 more. Others were arrested and fined the amount of the costs. When the cases were finished, the "Salvationists" assembled in the streets in front of the hall; a hymn was given out, and they proceeded to march through the town, a large crowd following them.

One of the relatives of the late Pope, who sued the executors of his will for a share in his heritage, has been recognized by the Court at Ancana, as a natural child of Count Luigi Mastai, brother of Pio Nono, and hence entitled to a share in the estate. It is stated at the same time that the Antonelli case is again in court, decision being in order whether it shall be tried by Italian or Pontificial law.

"It is understood that there will be a general election for members of the Prussian Diet in October next, when Prince Bismarck proposes to appeal to the country on the great questions of financinl reform, and the purchase of private railways by the State." —*Pall Mall Gazette.*

The seventh of the Sunday School Choir, an undenominational organization, whose object is the improvement of Sunday School children in devotional singing, was celebrated in London a few weeks ago. It now numbers about 130 choirs. and at the festival 5,000 voices took part in the concert. About 15,000 people were in attendance.

At the obsequies of the late Prince Imperial of France at Chiselhurst the six pall-bearers were princes. Queen Victoria and Princess Beatrice viewed the procession from the grounds at Camden House. Some of the French generals were not allowed by the French Government to attend.

Farm and Garden.

PLASTER AND ASHES FOR CLOVER.—Clover fields will be benefited by the application of a bushel or two of plaster, as early this month as possible. There is no better place on the farm to put wood ashes than on clover. Circumstances already referred to are tending to make clover a more important crop than we have regarded it as a preparation for wheat and for green feeding. For this use some of the annual varieties may be sown.

THE VALUE OF PARTRIDGES.—A farmer in this State will not allow partridges to be killed on his place. He states that recent investigations made by him prove conclusively that they are the best protection the wheat crop could have. In the craw of one he found over a hundred bugs of the most destructive kind to the wheat crop. His crop is excellent, while those of his neighbors have been ruined by bugs.

BUYING AND CARING FOR TOOLS.—A farm where there are no tools left out of doors all winter, is an exception to the general rule. In a ride of a few miles in a good farming country the other day, I counted over a hundred farm tools of different kinds that had been left where they were last used, or else stored in the fence corners until wanted again. This shiftless and ruinous practice has become common with the American land-owner of the present day. I venture to make the assertion that if one-half of our farmers would to-day throw away their old tools, and get new ones in their places, and then take care of them, they would in five years be much better off than if they used their old, poorly constructed tools. Experience has proved that when tools break it will be at a time when the loss cannot be estimated by what it costs to have them repaired. The farmer may have a large number of men around him whose idleness will cost him from one to two dollars per hour.—*Country Gentleman.*

WHITE OAK FOR BUTTER TUBS.—Professor Arnold said at the last meeting of the American Dairyman's Association: "There is no timber like white oak for butter. It has very little sap, imparts no unpleasant flavor, and in the third place the grain is tighter than any other wood. These three reasons make it one of the least objectionable for packing purposes. If the tub is properly prepared, you may use ash or almost any timber. First soak them in cold brine, then in boiling hot brine. You will thus soak out all the flavor of the wood. I have heated butter firkins with steam, inserting a rubber hose through a hole in one end of the firkin and connecting it with the boiler. The hot steam being turned in, the wood will swell and the steam will push its way through the joints and pores. By letting it stand fifteen minutes the sap will be taken out. But that don't do everything. You want to fill the pores so full of salt that the air cannot penetrate through and act on the butter next to the wood. But by soaking them in boiling water they become effectually saturated and impervious to air. A gentleman of my acquaintance packed some in tubs thus prepared in 1873 and kept it till 1875, when it was good and sweet, and that at the edge of the firkin was as sweet as it was anywhere.

Acknowledgments.

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Reed per Rev W A Haas, Treas, of W Susquehanna Classis, from Reb ersburg chg, $8.00; Williamsport, $20.00; Aaronsburg, $24 00; Centreville, $13.75; Nittany, $26.06; Liverpool, $3.15,	94 96
Reed per Rev H Mosser, Treas Lebanon Classis, from Alsace ch, $6.00; Hinnershitz, $5.25; St John's ch, Schuylkill Haven, $12.40; Sinking Springs, $3.25; Kissingers ch, $5.00; Schaefferstown chg, $5.00; Trinity, ch, Pottsville, $4.00; Cressona ch, $1.00; Dr G W Aughenbaugh, $1.00; Gernant's ch, $1.00,	43 90
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S Whitehall Miss Soc, Rev W R Hofford, pastor,	25 00
St Paul's Ref ch, Butler, Pa, pastor, T F Stauffer,	3 00
Rev H Mosser, Treas Lebanon Classis, viz: Class No 46, S Sch 1st Ref ch, J Reninger, teacher, $3.00; Class No 51, S Sch 1st Ref ch, Mrs R Letz, teacher, 56 cents; St John's ch, Reading, pastor, J W Steinmetz $7.00,	10 56
Mrs Catharine Kunkel, Harrisburg, Pa,	20 00
W A Wilt, Treas Zion's Classis, collection at meeting of Classis, St Jacob's ch, pastor, J D Zehring,	19 81
Rev J Heckman, paster Salem Ref ch, Cincinnati, Ohio, contribution of Sister Mertz, $10.00, and Sister Buckhorn, $1.50,	11 50
Salem Ref ch, Harrisburg, pastor, W H H Snyder,	55 00
Rev B Weiss' chg, per Rev S G Wagner. Treas E P Classis,	10 00
Salem S Sch, Ref ch, Thornville, Ohio, pastor, F C Yost,	3 15
	$200 00

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THE MARKETS.

Philadelphia, July 26, 1879.

[The prises here given are wholesale.]

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	" Extra Family	5.25@5.50
	" Fancy	6.25@7.00
	Rye	3.20@3.25
	Corn meal	2.50@2.60
	Buckwheat meal	1.10@1.30
GRAIN.	Wheat, White	1.11@1.14
	" Red	1.07@1.10
	Rye	60½@61
	Corn, Yellow	49@50
	" White	42@43
	Oats	37@40
	Barley two rowed	60@65
	Barley Malt, two rowed	80@90
GROCERIES.	Sugar, Cuba	6⅞@6⅞
	" Refined cut loaf	8¼@9
	" " crushed	8¼@9
	" " powdered	8¼@9
	" " granulated	8¼@9
	" A	8⅛@8½
	Coffee, Rio gold	14½@15½
	" Maracaibo gold	13@20
	" Laguayra gold	14½@15⅝
	" Java gold	22½@24½
PROVISIONS.	Mess Pork	9 25@10.00
	Dried Beef	14@14½
	Sugar cured Hams	10½@11½
	Lard	6½@7
	Butter, Roll extra	9@11
	Butter, Roll Common	6@8
	Prints, extra	20@22
	" " Common	16@18
	" Grease	3@6
	Eggs	12@13
SEEDS.	Clover	6.50@7.00
	Timothy	1.80@1.90
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PLASTER.	White	3.00@3.25
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